



BOOKS ON EGYPT AND CHALDAEA

VOL. XVIII



Books on Egypt and Chaldaea

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THE DECREES OF MEMPHIS AND
CANOPUS

VOL. II.

THE ROSETTA STONE

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Books on Egypt and Chaldaea

THE DECREES OF MEMPHIS AND
CANOPUS

IN THREE VOLUMES

THE ROSETTA STONE

BY

E. A. WALLIS BUDGE, M.A., LITT.D., D.LITT., D.LIT.

KEEPER OF THE EGYPTIAN AND ASSYRIAN ANTIQUITIES
IN THE BRITISH MUSEUM

ILLUSTRATED

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THE
ROSETTA STONE

CHAPTER I.

ROSETTA STONE.

THE FRAGMENTS OF THE LAST FOURTEEN LINES OF
THE HIEROGLYPHIC TEXT AND THEIR EQUIVALENTS
IN GREEK COMPARED.

τὰς τιμὰς τῶν βυσσίνων ὁθ[ονί]ων εἰς τὸ βασιλικὸν

μὴ συντετελεσμένων καὶ τὰ διάφορα

πρὸς τὸν δειγματισμὸν τῶν συντέτελεσμένων ἕως

[13 inches]
 broken

3. [5 inches]
 broken

ξώοις ιεροῖς πολὺ κρείσσον

τῶν βασιλέων φροντίζων ὑπερ τῶν ἀνηκόν[των]
 εἰς αὐτά

διαπαντὸς διδοὺς τὰ τ' καθίκοντα

εἰς τὰς ταφὰς αὐτῶν δαψιλῶς καὶ ἐιδόξως

[11 inches]
 broken

5. [4³/₄ inches]
broken

arθ ων δεδωκασιν αὐτῷ



 καὶ τοῖ; τέκνοις εἰς τὸν ἄπαντα καὶ τύχη ἀγαθὴ
 χρόνον



 ἔδοξεν τοῖς ιερεῦσι τῶν ιερῶν κατὰ τὴν χώραν



 πάντων

6. 

 καὶ τῶν θεῶν
 Σωτήρων



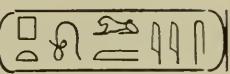
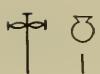
 στῆσαι δὲ εἰκόνα



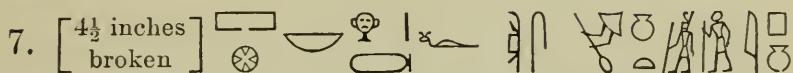
 τοῦ βασιλέως Πτολεμαίου αἰώνοβίου θεοῦ



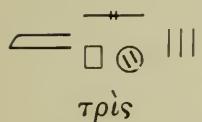
 Ἐπιφανοῦς Εὐχαρίστου ἡ προσονομασ- Πτολεμαίου
 θισται



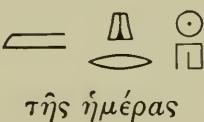
τοῦ ἐπαμύναντος τῇ Αἰγύπτῳ



θεραπεύειν τὰς εἰκόνας



τρὶς



τῆς ἡμέρας



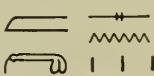
καὶ



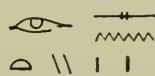
παρατιθέναι



ἱερον κόσμον



αὐτοῖς



καὶ συντελεῖν



τἄλλα



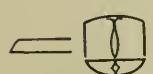
τὰ νομιζόμενα



καθ'



καὶ τοῖς ἄλλοις θεοῖς



ἐν ταῖς ἐν Αἰγύπτῳ πανηγύρεσιν



ἴδρυσασθαι δὲ



ζόανόν τε



βασιλεῖ



Πτε[λ]εμ[αῖον]

8. [4½ inches]
broken

ναὸν χρυσᾶ

ἐν ἐκάστῳ τῶν ἱερῶν καὶ καθιδρύσαι ἐν τοῖς ἀδύτοις

μετὰ τῶν ἄλλων ναῶν καὶ ἐν ταῖς πανηγύρεσιν μεγάλαις

γίγονται ἐξοδεῖαι τῶν ναῶν ἐν αἷς συνεξοδύειν

καὶ τὸν ναὸν θεοῦ τούτου Επιφανοῦς Εὐχαρίστου

ὄπως δέ εὔσημος γένεται

[4½ inches]
broken

9. [4½ inches
broken]

τῶν ἀσπιδοειδῶν
βασιλειῶν



τῶμ ἄλλῶν ναῶν ἡ καλου-
μένη βασιλεία ψχεντ

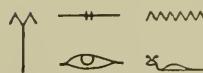


ἔσται ἐν τῷ μέσῳ δ' αὐτῶν

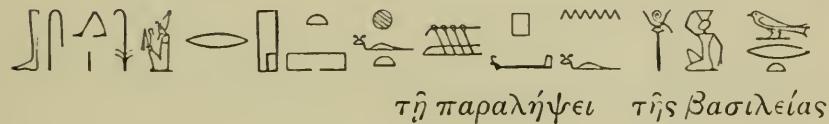
ἡν περιθέμενος εἰσήλθεν



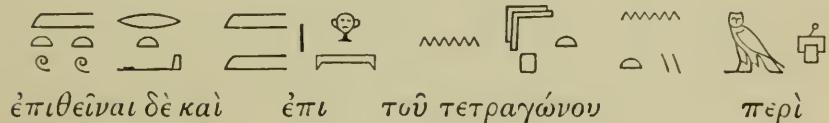
εἰς τὸ ἱερὸν ἐν
Μέμφει



ὅπως ἐν αὐτῷ τὰ νομιζόμενα
συντελέσθῃ



τῇ παραλήψει τῆς βασιλείας

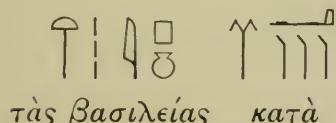


ἐπιθεῖναι δὲ καὶ

ἐπι

τοῦ τετραγώνου

περὶ



τὰς βασιλείας κατὰ



τὸ βασιλείον

10. [4 inches
broken]

ὅτι ἔστιν



τοῦ βασι- τοῦ ἐπιφανῆ τὴν τε ἄνω καὶ τὴν καὶ ἐπεὶ λέως ποιήσαντος χώραν κάτω



τὴν τριακάδα τοῦ Μεσόρη γενέθλια τοῦ βασιλέως



ἐπωνύμους νεμομίκασιν ἐν τοῖς ιεροῖς



όμοιώς δὲ καὶ τὴν τοῦ φαῶφι ἐπτα καὶ δεκάτην



παρέλαβεν τὴν βασιλείαν παρὰ τοῦ πατρὸς



αī δὴ ἀρχηγοι εἰσιν πολλῶν ἀγαθῶν



ἄγειν τὰς ἡμέρας ταύτας

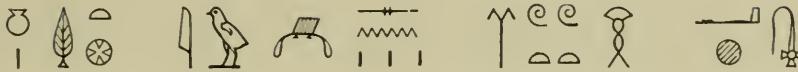


κατὰ μῆνα

ἔοπτὴν + αὶ πανήγυριν



ἐν τοῖς ιεροῖς



 κατὰ τὴν
 Αἴγυπτον

καὶ συντελεῖν ἐν θυσίας
 αὐτοῖς



 καὶ σπονδὰς

καὶ τὰλλα τὰ νομιζόμενα



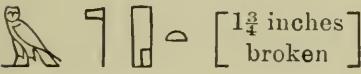
 καθ' καὶ ἐν ταῖς
 ἄλλαις πανηγύρεσιν

τὰς τε γενομένας



 προθέ[σεις]

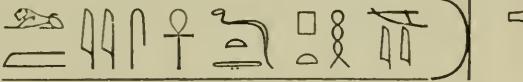
διδόναι τοῖς ἱερεῦσιν τοῖς] παρεχομένοις



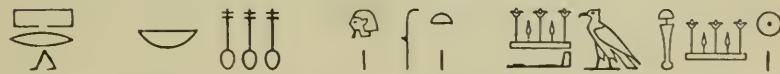
 [1 $\frac{3}{4}$ inches]
 broken

ἐν τοῖς ἱεροῖς

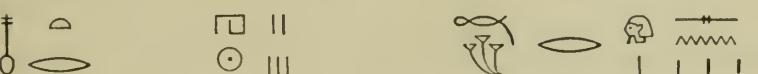
12. [3 $\frac{1}{2}$ inches]
 broken



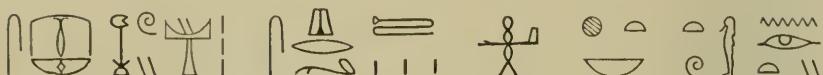
Πτολεμαίῳ αἰωνοβίῳ ἡγαπημένῳ θεῷ
 ὑπὸ τοῦ Φθᾶ



 Ἐπιφανεῖ Εὐχαρίστω κατ' ἐνιαυτὸν ἀπὸ τῆς νουμηνίας
 τοῦ Θῶνθ



 ἐφ' ητέρας πέντε ἐν αἷς καὶ οτεφανηφορίσουσιν



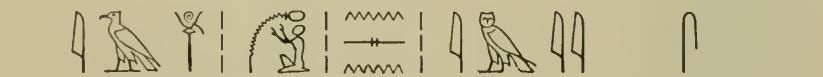
συντελοῦντες καὶ σπονδὰς καὶ τάλλα τὰ καθήκοντα



τοὺς ἱερεῖς τοὺς ἐν ἱερῷ ἐκάστην



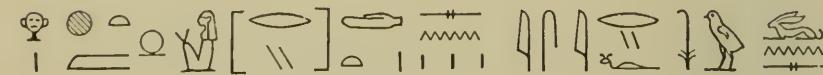
προσαγορεύεσθαι δὲ ἱερεῖς καὶ τοῦ Εὐχαρίστου πρὸς θεοῦ Επιφανοῦς



τοῖς ἄλλοις ὀνόμασιν τῶν θεῶν ὃν ἱερατεύουσι



τὴν ἱερατείαν



[καὶ εἰς τοὺς δακτυλίους οἷς φορουσιν] ἐξεῖναι δὲ καὶ



τοῖς ἄλλοις ἴδιώταις



ἄγειν τὴν ἑορτὴν καὶ τὸν ναὸν ἰδρύεσθαι

καὶ ἔχειν παρ' αὐτοῖς συντελοῦσι τὰς πανηγύρεις

καὶ τὰς ἑορτὰς κατ' ἐνιαυτὸν ὅπως γνώριμον ἦ

οἱ ἐν Αἴγυπτῳ ἄνξουσι καὶ τιμῶσι

14. [3 inches]
 broken

 τὸ δὲ ψῆφισμα τοῦτο ἐπὶ στήλην ἐκ λιθου

στερεοῦ τοῖς τε ἱεροῖς καὶ ἐνχωρίοις

καὶ Ἑλληνικοῖς γράμμασιν καὶ στῆσαι

ἐν ἐκάστῳ τῶν τε πρώτων καὶ δευτέρῳ[ν καὶ τρίτων ἱερῷν

πρὸς τῇ εἰκόνι τοῦ βασιλέως αἰωνοβίου

CHAPTER II.

LATIN AND FRENCH TRANSLATIONS OF THE
HIEROGLYPHIC TEXT OF THE ROSETTA
STONE.I.—BRUGSCH'S LATIN TRANSLATION.¹

2 sanctitas sua regia in duobus mundis (i.e. Aegypto) pariter a vestibus byssinis datis regis domo a templis dies, et constitutae vestis illis

3 sacellum domini gubernatoris. Praeterea dandis iis Cor ejus ivit pro sanctis rebus eorum per omne tempus, dedit omnia alia, quibus indigebant (?) ad condienda corpora eorum, magna et magnifica, dedit divitias illis et domos divinas

4 argentum frumentum multa, et omnia alia secundum multitudinem eorum pro domo nutrimenti (i.e. horreo) Apidis viventis et facta est (domus) splendida per sanctitatem suam exstructione (aedificiorum) confecta in pulchritudine et bonitate illa (et) velaminibus pretiosis; fecit illus-

¹ *Inscriptio Rosettana*, Berlin, 1851.

trem Apidem erigendo illi domos divinas, adyta,
altaria

5 venerabiles, imitantes dederunt ei dii (et) deae ditionem, victoriam, vitam, valetudinem, robur et omnia alia bona in magnitudine eorum, ut potestas ejus magna maneat apud eum et liberos ejus semper. Atque fortuna bona ivit in cor sacerdotum templorum Aegypti superioris et inferioris secundum multitudinem eorum

6 et illos deorum Soterum genitorum patrum eorum per legem, ut collocetur imago regis Aegypti superioris et inferioris (Ptolemaei viventis semper, a Ptah amati) dei manifesti, domini optimi, ut appelletur nomen ejus: Ptolemaeus ulti^r terrae Ug'a (i.e.) videtur in qui Ptolemaeus

7 domibus terrae totius in nomine suo faciant ministeria his imaginibus tribus vicibus per diem, et (ut) faciant dare cultum divinum penes eas, (ut) perficiant caerimonia constituta in iis colendis, sicuti fiunt diis terrae canarium in panegyribus templorum terrarum et die(bus) festis etiam fiat dies in nomine ejus, per statutum (ut) filius gubernator regis Aegypti [Ptolemaei]

8 [aediculam] venerabilem in puro auro et refertam duro lapide?? in portis domus terrae totius in nomine suo . . . in cella sancta cum aediculis deorum terrarum canarium; quando est dies panegyrium magnarum, (quo) conspicitur deus

in cella sua venerabili, in suo die ducentibus (eum), per statutum (ut) fiat visio aediculae venerabilis dei manifesti, domini optimi, cum iis, atque (ut) distinguatur aedicula haec in tempus

9 auri supra hanc aediculam ad similitudinem insignium regiorum facta, quae sunt supra aediculas; sit diadema in medio, quia sanctitas divina fulgebat eo intrans in domum dei Ptah quum fieret, ut darentur illi caerimonia quando rex iniit templum ad accipiendam potestatem suam magnam; per statutum, ut detur in loco superiori tetragoni, quod est circa has coronas in medio diadematis hujus

10 ornata, apparet hic dominus diadematum, qui fecit illustrem Aegyptum superiorem et inferiorem. Quod dies ultimus mensis quarti inundationis tempestatis (Mesore) dies natalitus dei boni semper viventis, qui constitutus est per panegyrim atque festum in divinis templis jam antea, pariter atque dies decimus septimus mensis secundi verni temporis (Paophi), ecce quo fecit caerimonia, quae pertinebant ad regium festum accipiendo imperii loco patris, initium erant omnium aliorum

11 fabricata, (ut) etiam celebrentur dies illi dies septimus decimus atque ultimus dies omni mense per panegyrim in universis templis terrae sycomori; per statutum facere holocausta et sacrificia et

libationes et facere omne aliud statutum factum in panegyribus et festis illis omni mense, et omne aliud factum in his panegyribus (ut) fiat ut unusquisque celebret illa in templo

12 (Ptolemaeo semper viventi a Ptah amato) deo manifesto, domino optimo, annuatim inde a primo bono die primi mensis veris (Thoth) usque ad quintum diem, quibus coronas habent, qui celebrant panegyrim, (erigunt) altaria, faciunt sacrificia et libationes omneque aliud caerimonium faciendi; (ut) sacerdotes templorum in portis domus totius terrae in nomine suo nominentur prophetae de manifesti, domini optimi, ultra titulum sacerdotum qui est illis

13 titulum sacerdotum dei manifesti, domini optimi, in sigillum manus ecce fiat etiam, ut hoc sit in brachiis hominum, quo sint ornati, ut collocent pariter hanc aediculam dei manifesti, domini optimi, ut sit illa in domo eorum; per statutum, ut celebrent (homines) panegyrides et festa haec per mensem per annum; et ut cognoscatur cur ii, qui sunt in Aegypto, colant

14 scribere hoc decretum in stelen e duro lapide basanite scriptura linguae deorum, scriptura voluminum, scriptura Graecorum, collocare eam in domibus veritatis in portis domorum terrae totius in nomine suo primo, secundo, tertio loco, ubi est imago regis Aegypti superioris et inferioris dei manifesti, domini optimi.

II.—UHLEMANN'S LATIN TRANSLATION OF
LINES V.—XIV.¹

5 Fide quidem bona venit in cor sacerdotum regionum inferiorum et superiorum templorum (ipsorum)

6 sororibus et diis defensoribus, fratribus ejus honores eorum; et collocare statuam principis nationis Ptolemaei, viventis sine fine, a Ptah amati, Dei Epiphanis, perfectoris bonorum. Nominetur nomen ejus (statuæ) Ptolemaei defensoris Aegypti. Prope statuam ejus, quae est Ptolemaei, punientis peccatores . . .

7 regionum superiorum et inferiorum omnium nomini ejus addictarum; et colere statuas sicut oportet ter pro die et similiter adponere ornamentum earum quoque iis, secundum morem aliarum statuarum omnium; et insignire imagines earum sicuti eas dominorum deorum aliorum in pompis in principis urbe, die natalitio et magnifico die nominis ejus; et imaginem erigere principi nationis Ptolemaei

8 statuam ligneam et sacellum ex auro puro in templis omnibus regionum superiorum et inferiorum omnium nomini ejus addictarum, et ponere in sanctissima divina regione cum sacellis deorum aliorum; et facere, si quando fit in pompis magnis divinis circuitus (cum circumferendo)

¹ *Inscriptionis Rosettanae Hieroglyphicae*, Leipzig, 1853, p. 121 ff.

statuarum per medium urbem, portare cum iis etiam sacellum et statuam Dei Epiphanis perfectoris bonorum secundum consuetudinem suam (sacerdotum), et ut excellens dicatur sacellum hoc in omnibus . . .

9 Coronas aureas in capite sacelli hujus ; cum coronis diadematibus uraei, qui sunt in capite sacellorum portativorum. Sit diadema (Pschent) medium in summitate permanenter positum, sicut ille illustris venit cum eo (apud se) in templum Ptah, quod nominatur nomine ejus in Memphi, ut usitata faceret princeps in templo urbis, recipiens sibi titulum suum et diadema ; et similiter in dorso in illo tetragono, quod circa coronas has in partibus superioribus diadematis hujus

10 in honorem ejus (ponere) insculpere in superficie ejus : Hoc est regis domini, qui illustravit regionem superiorem et inferiorem, et sicut fit, ut Mesori die ultimo, die natalitio regis boni semper vivi illustrissimi cum pompis festum agatur in templis finium divinorum in Aegypto ; aequaliter placuit vocare Paophi mensis diem decimum septimum nomine ejus, qui est illustrissimus regis ; et festum agere diem, quo recepit sibi principatum a patre suo, novam potentiam suam Aegypti cum aliis quidem omnibus

11 Sit populus laetus diebus his, die decimo septimo et die ultimo in mense quoque cum pompis in templis Aegypti, et placeat iis similiter etiam

facere holocausta et aequaliter cujusque generis libationes et facere alia omnia statuta faciendi in pompis cum sacrificiis, sicut oportet in mensibus omnibus aliis quidem omni gaudio in pompis illis ; aequaliter sit homo quisque celebrans eos in templis . . .

12 Ptolemaeo semper vivo a Ptah amato, Deo Epiphani, sparsori bonorum per annum festum agere inde a primo mensis Thot die per dies quinque ; cinctura rosarum in capite eorum, facientes pompas multas et holocausta aequaliter cujusque generis libationes et alia quidem omnia constituta ; et sacerdotes templorum regionum superiorum et inferiorum omnium nomini ejus addictarum nominentur sacerdotes Dei Epiphanis, sparsoris bonorum praeter illustres qui sunt tituli sacerdotum iis

13 (Scribere) titulum sacerdotis domini Dei Epiphanis, sparsoris bonorum in alia beneplacita ; et titulum ejus in decreta ipsorum, quae facit princeps ; et sit in potestate aliorum virorum illorum, sacrificare privatim et collocare sacellum hoc domini Dei Epiphanis sparsoris bonorum, et similiter habere id (sacellum) in domibus suis, agentes omnia festa illa menstrua et annua, ut aperte dicatur, esse homines terrae Aegypti in regionibus

14 decretum multorum secundum usum ; et collocare columnam e lapide duro cum litteris deorum illustrium et litteris Graecis et litteris

Aegyptiorum omnium aliorum; et collocare eam in templis regionum superiorum et inferiorum omnium nomini ejus addictarum primi, secundi et tertii ordinis apud imaginem regis Ptolemaei Sempervivi, dilecti a Ptah, Dei Epiphanis, sparsoris bonorum.

III.—FRENCH TRANSLATION BY FRANÇOIS CHABAS
(*L'Inscription hiéroglyphique de Rosette*, Paris, 1867, p. 85 ff.).

- 1 Quant aux conducteurs de soldats qui étaient à leur tête, qui ravageaient les provinces et outrageaient les temples
- 2 Sa Majesté en a fait l'abandon complet ; de même de la portion de toile de Byssus attribuée à la Maison Royale, restée à la charge des temples, et de l'échantillonnement des pièces livrées par eux jusqu'au même temps
- 3 (et) tous les animaux vénérés, plus que n'avaient fait les Anciens ; il a eu à coeur de leur rendre le culte en tout temps ; il a donné toutes choses dont ils avaient besoin pour l'ensevelissement de leurs corps, très grandement ; il s'est chargé de leur entretien dans les temples
- 4 or, argent, piergeries nombreuses et toutes choses en abondance au temple de la résidence

d'Hapi vivant ; et S. M. l'a orné d'ouvrages exécutés à neuf, beaux en véritable perfection. Il a magnifié Hapi vivant, en ce qu'il a fondé des temples, des naos, des autels.

5 En récompense de cela, les dieux et les déesses lui ont donné victoire, santé, vie-santé-incolumité, et toute chose bonne en abondance ; que sa fonction souveraine demeure stable pour lui et ses enfants éternellement. À l'heureux événement ! Il est entré au coeur des prêtres de tous les temples de l'Égypte

6 . . . (*d'accroître les honneurs*) à eux rendus, et quant aux dieux Soters, le culte institué pour eux ; qu'on élève une statue du Roi Ptolémée vivant éternellement, aimé de Phtah, dieu Épiphane, Seigneur des bienfaits, appelée de son nom : Ptolémée, sauveur de l'Égypte ; cela représentera Ptolemée victorieux.

7 (*Que les prêtres de*) tous les temples à son nom servent ces statues trois fois par jour et fassent placer l'ornement sacré devant elles ; qu'ils fassent toutes les cérémonies instituées pour elles, comme on fait pour les dieux du pays dans les panégyries des temples, et aux jours d'exode et aux jours éponymes, car la naissance auguste du roi Ptolémée

8 un naos auguste en or, garni de toute espèce de pierres précieuses, dans tous les temples à son nom, déposé dans le lieu saint, avec les naos

des dieux du pays ; et, lorsqu'au jour des grandes panégyries, chaque dieu sort de sa chapelle auguste, à son jour, qu'on fasse sortir le naos auguste du dieu Épiphanie, Seigneur des bienfaits, avec eux. Afin de faire distinguer ce naos, en ce jour et

- 9 (Qu'on mette) l'appareil des couronnes sur ce naos, à l'instar des couronnes à aspics qui sont sur les naos ; que le Schent scit au milieu de cela, parce que sa Majesté brilla par lui dans le temple de Phtah, lorsque lui fut faite la cérémonie de l'introduction royale au temple, quand elle prit sa fonction souveraine ; qu'on place sur le dessus du support qui est derrière ces insignes, au droit de ce Schent
- 10 disposés de sa droite à sa gauche ; que cela représente le Seigneur des Diadèmes, qui a illustré la Haute et la Basse-Égypte ; puisque le trentième jour de Mésori, jour de la naissance du dieu bon, vivant éternellement, a été établi en fête à exode dans les temples précédemment, et de même le 17^e jour de Paophi (Méchir), où il fit la cérémonie de la Royale Sortie, en prenant la royauté après son père, ce qui a été, en effet l'origine de toute espèce de bienfaits
- 11 que ces jours, le 17 et le 30 de chaque mois, soient célébrés en fête dans tous les temples de l'Égypte ; qu'il y ait holocaustes, libations, et qu'on fasse toutes choses qu'il est de règle de faire dans les

panégyries, dans ces fêtes tous les mois ; toutes les choses à faire dans ces fêtes, que chacun les fasse dans les temples ;

12 roi Ptolémée, vivant éternellement, aimé de Phtah, dieu Épiphane, Seigneur des bienfaits, annuellement, commençant au premier de Thoth et durant cinq jours, couronnes en tête, faisant la cérémonie des autels, des libations, et toutes les choses qu'il est de règle de faire ; que les prêtres des temples, dans les temples à son nom, soient appelés Prophètes du dieu Épiphane, Seigneur des bienfaits, en outre des (*autres*) fonctions sacerdotales dans lesquelles ils sont ;

13 (*Qu'ils gravent*) la fonction de prêtres du dieu Épiphane, Seigneur des bienfaits, sur l'anneau porté à leur main ; aussi, qu'il soit permis aux individus qui le voudront, de faire élever pareillement le naos du dieu Épiphane, Seigneur des bienfaits, pour qu'il soit dans leur maison ; qu'ils fassent ces fêtes et exodes mensuellement et annuellement. Pour rendre manifeste que les habitants de l'Égypte vénèrent

14 qu'on fasse graver ce décret sur une stèle de pierre de taille, en écriture hiéroglyphique, en écriture des livres et en écriture des Grecs, et qu'on la dresse dans les temples, parmi tous les temples à son nom, du premier, deuxième et troisième ordre, auprès de la statue du roi Ptolémée, vivant éternellement, dieu Épiphane, Seigneur des bienfaits.

CHAPTER III.

THE DEMOTIC TEXT OF THE ROSETTA
STONE.

FROM what has already been said in the remarks on the hieroglyphic text the reader will have no hesitation in admitting the importance of the Demotic version of the famous decree which the priests promulgated at Memphis in the ninth year of the reign of Ptolemy V., Epiphanes. The Demotic text, it is true, follows the hieroglyphic version in point of order on the Stone, but there is every reason for assuming that it holds the chief place of honour. It is known that stelae of the shape and form of the Rosetta Stone were in the Graeco-Roman Period mounted upon a pedestal, which was provided with one or more steps, and it is not, therefore, unreasonable to assume that the base of the Stone was raised to a height of eighteen inches or two feet above the floor of the temple. If this were so, the Demotic version of the Decree would be on the "eye line" of the beholder, while the hieroglyphic text would be too high for him to read with comfort, and he would be unable to read the Greek text without bending

or kneeling. The hieroglyphic text of the Decree would be unintelligible to by far the greater number of the visitors in the temple, and it is clear, from the nature of the case, that it was only added as a tribute to the vanity of the native Egyptian people. If we consider the confusion of characters, and the reverse order in which they are placed in the words of which they form parts, it becomes clear that even if the priest who wrote the draft in hieroglyphics understood what he was writing the public in general did not. Even in Pharaonic times the long inscriptions which covered the walls of the temples and other public buildings might have been mere ornaments as far as the great mass of the population were concerned, and in Ptolemaic times those who could read the ancient hieroglyphic character must have been very few indeed. But apart from considerations of this kind, a perusal of almost any of the truly modern translations of the Demotic version will convince the reader that he has before him a copy of what must have been the original, or at least, one of the earliest forms of the document. The details which it gives are fuller, while its natural turns and expressions indicate that we are not dealing with a translation, either literal or paraphrastic, that is made from the Greek, but with a homogeneous composition, which was drafted, probably, during a single session of the priests at Memphis. It is, of course, possible that a draft was prepared by a few of their number beforehand and was submitted to the general body when they

assembled in the temple of Apis, and that additions were made to it after it was submitted to the whole company of the priests, but if this were so, the additions must have been very few, and must, moreover, have been very carefully inserted, for the text of the document appears to run very smoothly, and all the translations of it suggest a connected, plain narrative. Before, however, we pass on to consider the contents of the Demotic version of the Rosetta Stone, it will be well to mention the works of the chief writers upon it.

The first to study the Demotic text was A. I. SILVESTRE DE SACY,¹ who in 1802 addressed to "Citoyen Chaptal" a "Letter," wherein he attempted to identify certain Greek proper names; the next was J. D. ÅKERBLAD, who in a "Lettre" addressed to De Sacy said that not only had he been able to identify a number of Greek proper names, but had also formulated an alphabet! Åkerblad's "Lettre" was also published in 1802, so that before the end of the year in which the Rosetta Stone arrived in England, two serious attempts had been made to decipher the Demotic version of the Decree by scholars who worked on the same lines. Nothing further of importance was done until the year 1814, when Dr. Thomas Young read before the Society of Antiquaries of London, on May 19th, a "complete" translation of the Demotic version; this translation was published in the *Museum Criticum*

¹ *Lettre au Citoyen Chaptal au sujet de l'Inscription Égyptienne du Monument trouvé à Rosette*, Paris, An. x. [1802 v. st.]

of Cambridge, Part vi., 1815, and also in *Archaeologia*, vol. xviii., 1817. Little of scientific importance on the Demotic version appeared from this time until 1836, when FRANÇOIS SALVOLINI published his *Analyse grammaticale raisonnée de différens Textes Anciens Égyptiens*, Paris, 4to, in the first volume of which he dissected grammatically the Egyptian texts on the Rosetta Stone. It was the most scholarly piece of work on the subject which had appeared up to that time, and any reader of it will see that Salvolini's method is a good one, and that he certainly arrived at the true meaning of many words. For how much of it he deserves the whole credit cannot be said, and there have been some who asserted that he derived his information entirely from Champollion's papers. It must also be noted too, that many of Salvolini's readings were suggested by the translation of the Demotic version made by Young, who, as M. RÉVILLOUT has so well said,¹ "possessed a remarkable "faculty of divination, which made him, so to say, "smell out the truth, although he was unable to "explain to himself how he did so." After an interval of nine years another valuable work on the Demotic text appeared, and M. F. DE SAULCY issued his *Analyse Grammaticale du Texte Démotique du Décret de Rosette*, vol. i., part i., Paris, 1845. This volume may be said to have placed the study of Demotic upon a scientific footing among scholars, and it certainly has the merit of having drawn the late Dr. H. Brugsch to the study

¹ *Chrestomathie Démotique*, Paris, 1880, p. iii.

of the Egyptian language. In 1847 E. de Rougé contributed to the *Revue Archéologique* (pp. 321-343) an important "Lettre à M. de Sauley, sur les éléments de l'écriture démotique des Égyptiens," and in 1848 Dr. Brugsch began to publish the series of works on Demotic which has made his name famous, and his quarto pamphlet, entitled "Scriptura Aegyptiorum demotica ex papyris et inscriptionibus explanata," appeared at Berlin. In the first part of his *Sammlung Demotischer Urkunden*, Berlin, 1850, he gave a translation of the Demotic text of the Rosetta Stone, with a running commentary, and he added renderings of the interlinear hieroglyphic and Demotic text of the Decree of Philae and of a number of small Demotic inscriptions. Next came the remarkable "Lettre à M. le Vicomte Emmanuel de Rougé au sujet de la découverte d'un manuscrit bilingue sur papyrus en écriture démotico-égyptienne et en Grec cursif de l'an 114 avant notre ère," Berlin, 1850; and five years later he gave to the world his "Grammaire Démotique," wherein he explained the general principles of the language and "écriture populaire" of the ancient Egyptians. As the other Demotic publications of Dr. Brugsch, and the works of MM. Maspero and Pierret on the subject do not concern the Rosetta Stone, we pass on to note the appearance of the first part of an attempt to analyze the Demotic text of the Rosetta Stone made by the late Dr. Eisenlohr in 1869, and finally that of the "Critical Historical Studies on the Decrees of Rosetta and

Canopus," which were published by the eminent Demotologist Eugène Révillout in his *Chrestomathie Démotique* in 1880. Here for the first time the words of the Demotic text were separated, and side by side with each were given its equivalent in French, and its rendering in the Greek text on the Rosetta Stone. Finally, in 1902 Dr. J. J. Hess issued a very carefully prepared work on "Der Demotische Teil der Dreisprachigen Inschrift von Rosette" in which he also gave word for word and running translations, and a comparison of the Demotic with the Greek text, and with the fragment of the hieroglyphic text. The work is also provided with a series of useful notes and with a Glossary. I am indebted to Dr. Hess for permission to use the transliteration of the Demotic text given on pp. 57-63; it contains, however, a number of improvements in the reading of several words, which he was so kind as to communicate to me by letter on September 14th, 1903.

Passing now to the contents of the Demotic version of the Decree inscribed on the Rosetta Stone, we may note at once in the composition a connected character which is wholly wanting in the Greek and hieroglyphic versions, in each of which we find, as M. Révilloit has remarked, no equivalents for many passages which occur in the Demotic text. From first to last the Demotic text is modelled on the lines of the texts that are found inscribed on the large stelae which were set up to commemorate some royal edict or act. There is

no doubt that, for all practical purposes, the Greek and hieroglyphic texts were considered satisfactory by the priests, but neither gives the meaning of the carefully thought-out phrases in all their full details. In proof of this statement it is sufficient to quote two examples, namely, the account of the siege and capture of Lycopolis, and the resolutions which the priests passed in connexion with the making of the shrine of the king. The most recent translation of the Greek text is that of Prof. Mahaffy,¹ who renders the passage thus:—“and “having gone to Lycopolis, that which is in the “Busirite nome, which had been taken and fortified “against a siege with a lavish magazine of weapons and “all other supplies, seeing that the disloyalty was now “of long standing among the impious men gathered “into it, who had done great harm to the temples and “all the dwellers in Egypt, and encamping against “them, he surrounded it with mounds and trenches and “remarkable fortifications; but when the Nile made a “great rise in the eighth year (of his reign), and was “wont to inundate the plains, he prevented it, having “dammed from many points the outlets of the streams, “spending upon this no small amount of money; and “having set cavalry and infantry to guard them, he “presently took the town by storm and destroyed all “the impious men in it,” etc. It is true that this rendering represents the meaning of the Greek version well enough, but the difficulty is to understand exactly

¹ *The Ptolemaic Dynasty*, p. 155.

what the damming of the river "at many points" has to do with Lycopolis and its capture, and it is only the Demotic text which can clear up the matter. Ptolemy V. never intended to help his foes in Lycopolis by damming the river, and this fact is abundantly proved by the Demotic text, which says:—"He marched "against the town of SHEKAN, which was in the "possession of the enemy, and was provided with "catapults, and was made ready for war with weapons "of every kind. And he surrounded the said town with "walls and a rampart against the enemy who were "therein, for they had caused very great injury to "Egypt, and they had forsaken the way of the command "of the KING, and also the ordinances of the gods." The heaping up of mounds and walls was, however, insufficient to reduce the enemy, who so long as they were able to obtain water, could watch the king's attack with complacency. The king seeing this, at once set to work to block up the mouths of the canals which supplied the city with water, and evidently spent a large sum of money in the wages of the workmen; the mouths of the canals which were blocked were guarded both by infantry and cavalry. So long as the Nile was low this was a simple matter, but whilst the siege was proceeding, the Nile began to rise, and the dams which the king's troops had built were severely strained by an exceptionally abundant inundation of the river. The canals were unusually deep, and the pressure on the dams must have been enormous, but thanks to the strict

guard which was placed over them, they resisted the Nile-flood, and the people of Lycopolis were no doubt driven to surrender immediately all the stale water which lay a few feet below the canal-bottoms was exhausted.

In the matter of the golden shrine which, together with a statue, was to be set up in each temple, side by side with the shrines of the gods, the priests decreed that, "in order that it may be easily distinguishable "now and for all time, there shall be set upon the "shrine the ten golden crowns of the King, to which "shall be applied an asp, as in the case of asp-formed "crowns, which are upon other shrines, but in the "centre of them shall be the crown called Pschent, "which he assumed when he went into the temple at "Memphis to perform in it the ceremonies for assuming "the royalty; and to place on the square surface "round the crowns, beside the afore-mentioned crown, "golden phylacteries [on which shall be inscribed] "that it is (the shrine) of the King, who makes mani- "fest the upper and lower country." Here, again, Prof. Mahaffy's rendering of the Greek text represents its meaning sufficiently well, but the Demotic version shows that the Greek text only contains a paraphrase of the resolution of the priests on this point. What they ordered was this:—Each shrine should have ten gold double crowns placed upon it, and each double crown was to be provided with a serpent of the kind which belongs to the double crown, and not that which it was customary to place on shrines; in other words,

the serpent was to be the symbol of royalty, and not a mere piece of ornamentation, or one of a number of serpents, rows of which were attached to shrines to form symbolic cornices. Further, of the ten gold double crowns which were to be placed on the shrine, the SEKHENT crown was to have the middle place, because it was in this crown that he appeared at Memphis when he went into the temple to perform the coronation ceremonies. Now the SEKHENT, or SEKHET, crown       is composed of two crowns, namely, of  the crown of the South, and of  the crown of the North, or, as these crowns are commonly called, the "White Crown" and the "Red Crown." The White Crown is a symbol of sovereignty over the White Lands, i.e., the deserts, of the South, and the Red Crown is the emblem of dominion over the dark-coloured mud lands of the North, i.e., the Delta. Each crown was in use in Upper and Lower Egypt in the earliest dynastic times, and as the union of the two crowns was the visible emblem of the sovereignty of him that wore them over the South and the North, and as this union of the crowns was contemporaneous with the unification of the country of Egypt by Mena, or Menes, the first king of the Ist Dynasty, it follows as a matter of course that each crown was worn in the region of which it represented the kingship in predynastic times.

From first to last in Egyptian history the wearer of the SEKHET Crown was regarded as the lord of Egypt *de jure* and *de facto*, and the Ptolemies were far too shrewd and capable administrators to neglect to wear a symbol which was acknowledged unquestioningly throughout the land to be the mark of absolute sovereignty. The kings of Egypt in all periods wore many crowns of different kinds, either as representatives of the gods, or as chief performers in religious or social ceremonies, but in some form or other the symbols of their sovereignty over the South and the North were always present in them. It is clear from the careful mention of the fact that Ptolemy V. wore the SEKHET Crown when he was crowned at Memphis, that the assumption of that crown was accompanied by the performance of very solemn ceremonies, and that it was not until it had been placed on his head by the priests that he was considered to be the rightful successor of the Pharaohs. The various other crowns which kings put on during great state occasions proclaimed their relationship to certain gods, but each was worn in connexion with certain traditional garments, which were of a symbolic character, and the donning and doffing of these were merely steps which led up to the final act of the assumption of the SEKHET Crown. It was necessary to prove that the king who was about to be crowned was the son of Rā, and it is probable that he had to be touched, or embraced, or selected by means of some sign, by a statue of the

chief god of the sanctuary wherein the coronation ceremonies were being performed. There is no need to repeat here the details of the manner in which Amén-Rā became incarnate in the mothers of some of the great kings of the XVIIIth Dynasty, and in Olympias, the mother of Alexander the Great, and there is no doubt that the priests of Memphis found some way of proving that Ptolemy V. was the son of Rā, and that



Fig. 1.

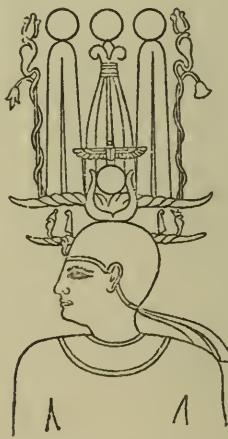


Fig. 2.

this god had begotten him, before they set the SEKHET Crown on his head.

Before resuming the narrative of the resolutions of the priests in respect of the shrine we may note the various kinds of crowns which we know the Ptolemies wore. An examination of the ivth Abtheilung of the *Denkmäler* of Lepsius shows us Ptolemy II. wearing the double crown of the South and North as given in Fig. 1. Ptolemy III. wears a crown formed of double

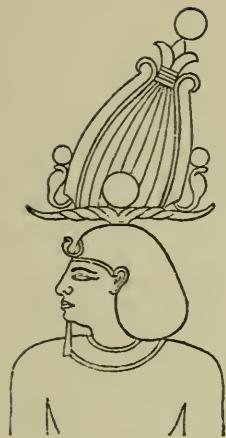


Fig. 3.

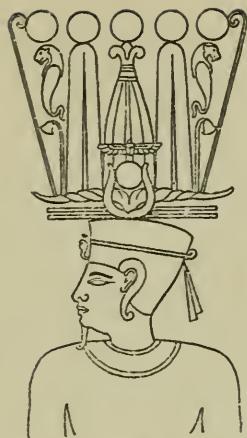


Fig. 4.

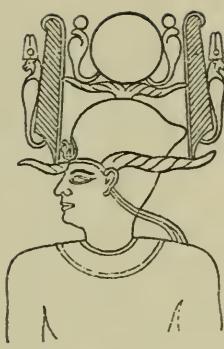


Fig. 5.

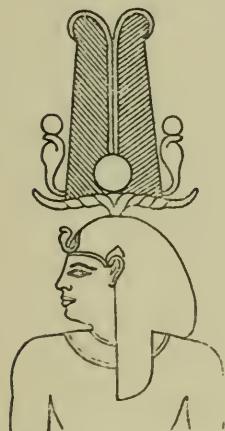


Fig. 6.

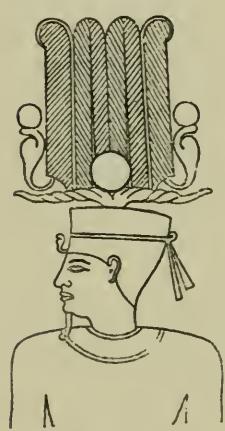


Fig. 7.

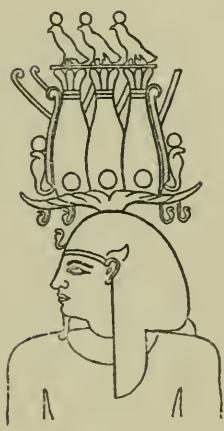


Fig. 8.

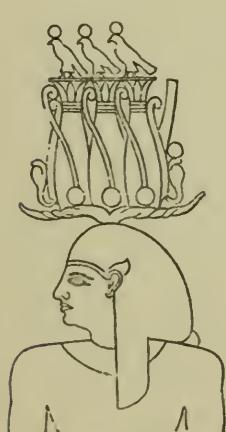


Fig. 9.

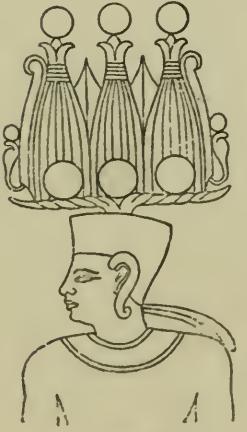


Fig. 10.

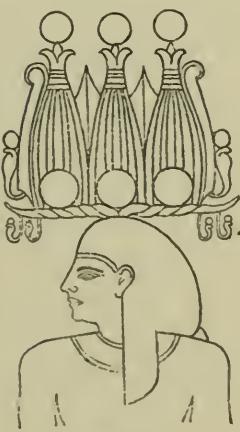


Fig. 11.

plumes, arranged on each side of the White Crown, with lotus and papyrus plants, disks, uraei of the South and North, &c.; all these rest upon a pair of horns, having a disk and a beetle with outstretched wings above them (see fig. 2). Elsewhere he wears the White Crown with horns, and double plumes, and uraei, which give it quite the character of a double crown (see fig. 3); and yet again we find the same king wearing the triple crown with horns, double disks, plumes, and uraei, all of which typify the union of the South and North (see fig. 4). When the same king is making an offering of millions of years he is seen wearing the crown which is indicated in fig. 5; it will be noted that two uraei have the head of a lion, and that both South and North are represented by crowns. Ptolemy V. is seen wearing either a crown formed of two plumes, one symbolizing the South and one the North, with horns, uraei, and disks (fig. 6), or a crown of similar make, but having *two* pairs of plumes, one pair representing the South and the other the North (fig. 7). Ptolemy VII. wears a triple crown, with disked hawks, comprising the Red and White Crowns, with horns, uraei, &c., of the pattern shown by figs. 8 and 9; and he and his successors are represented in several varieties of double crowns, among which may be specially noticed those which are illustrated by figs. 10 and 11. An examination of the above illustrations will show that care was taken by the designers of the crowns that the most important

parts of them, that is to say, the symbols of the sovereignty over the South and North, should always occupy prominent places, and that the divine aspects of the king should be clearly represented. Thus the disks symbolized his solar origin, the hawks his relationship to Horus, the horns and the plumes connected him with Āmen-Rā, the uraei indicated that he was the beloved of NEKHEBET, a very ancient goddess of the South, and of UATCHET, a very ancient goddess of the North, the side feathers identified him with Osiris, the lord of the ATEF crown, and when a second pair of uraei was attached to the crown, they betokened the protection of Isis and Nephthys.

Returning now to the Greek text we find it ordered by the priests that golden phylacteries shall be placed on the square surface round the crowns, beside the afore-mentioned crown, and that they shall be inscribed with words to the effect that the shrine is that of the king, who maketh manifest the Upper Country and Lower Country. The Demotic equivalent of this passage runs:—"And upon the upper surface of the four-cornered portion which is round about the double crown, and in front of the aforesaid double crown, "they shall place a papyrus plant, and a plant of the "south; and they shall arrange these in such a way "that a vulture upon the sign , beneath which a "plant of the south shall be found, shall be affixed to "the right hand upper corner of the golden shrine, and "a serpent, under which is the sign , placed upon

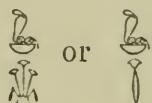
“a papyrus plant, shall be affixed to the left-hand side
 “[at the upper corner], and the interpretation of these
 “things is, ‘The King who illumineth Upper and
 “Lower Egypt.’” Thus we see that on the rectangular space which was in front of the double crowns there were to be models, presumably in gold, of a papyrus plant and a lotus plant, set side by side, thus:—



And on the top right hand corner of the shrine was to be placed a vulture upon the sign *neb*, with a plant of the south beneath it, thus:—



and on the top left hand corner of the shrine was to be placed a serpent upon the sign *neb*, with a papyrus plant beneath it, thus:—



Now the papyrus plant is a well known symbol of the North, just as the lotus plant is a well known symbol of the South, and the union of these was generally symbolized by the sign ; in the present case, however, the two plants were merely to be placed side by side. In the matter of the ornamentation of the top corners of the shrine it need only be

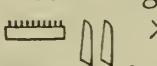
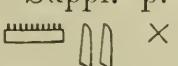
said that the group  really means, "lord of the shrine of the goddess of Nekhebet, lord of the shrine of the goddess of Uatchet," i.e. lord of the city Nekhebet, lord of the city Per-Uatchet, or in other words, lord of the chief sanctuary of the South, lord of the chief sanctuary of the North. Per-Uatchet and Nekhebet were, in fact, the two most ancient ecclesiastical capitals of Egypt, just as Canterbury and York are the oldest ecclesiastical capitals of England. The lotus plant was the fitting complement of , and the papyrus plant of . It now only remains to consider how the ten double crowns and the SEKHET Crown were fastened to the shrine, which, as is evident from the hieroglyphic , must have had a convex roof. Judging from the plain meaning of the text we should expect the SEKHET CROWN to occupy the centre of the front edge of the roof, and to have five double crowns on each side of it. In this case the eleven crowns would serve as a cornice, and do away with the necessity of adding a cornice formed of a series of uraei, which is so often found on shrines of the Ptolemaic Period. On the other hand, the SEKHET CROWN might occupy the central or highest part of the roof of the shrine, and the ten double crowns might be arranged four in front, and three on each side, a plan which would enable the beholder to see four crowns on each of three sides. It seems unlikely that there would be any crowns on the back edge of the roof, but if there

were any, we might have four on the front edge, four on the back edge, and one in the middle of each side edge, and such an arrangement would appear symmetrical to the beholder who saw the shrine being carried in a procession. All speculations on the arrangement of the crowns are, however, of little value, for the shrine was clearly one which was *sui generis*, and there exists no shrine of a similar character which will help us to understand the exact details of the construction of the roof and the disposition upon it of the crowns that was made in obedience to the decree of the priests.

Among other points which may be noticed in connection with the Demotic text on the Rosetta Stone are the following:—Ptolemy II. adopted as his prenomen the title “Usr-ka-Rā, beloved of Āmen”; Ptolemy III. styled himself “chosen of Rā, living Power (Sekhem) of Āmen,” and “beloved of Ptah”; Ptolemy IV. described himself as the “chosen of Ptah, living Power of Āmen, beloved of Isis”; Ptolemy V. declared himself to be “chosen of Ptah, living Power of Āmen,” and also the “beloved of Ptah.” It was natural enough that the early Ptolemies should carefully proclaim their relationship to Āmen and Rā, or to Āmen-Rā, because no man could consider himself to be the lawful king of Egypt unless he could prove, or cause to be proved for him, the fact that the blood of Āmen, or Āmen-Rā, flowed in his veins through the incarnation of the God by his mother. In the case of Ptolemy V., however, we see that this king calls himself “chosen

of Ptah," and "beloved of Ptah," and it is therefore evident that the influence of the priests of Ptah had increased considerably since the time of the first three Ptolemies, and that the power of the priests of Amen, or Amen-Rā, had diminished in proportion. Thebes, the home of the cult of Amen and Amen-Rā, had declined in importance, and Memphis, the traditional capital of Menā, the first king of Egypt, had begun to assume its old proud position, and as a matter of course, its god Ptah became the head of all the gods of Egypt. Ptolemy V. was anxious to proclaim himself to be the "Son of Rā," and the "living Power of Amen," but he took pains to record the fact that he was "chosen of Ptah," and this title appears in the cartouche containing his prenomen. This being so, we may confidently assume that the king was brought into the most holy place in the temple of Ptah, where the statue of the god was kept, and that the statue, either by a motion of its head, or by some movements of its arms, indicated that the god had chosen Ptolemy V. to be king, probably in the same way as the statues of Amen at Napata, and Thebes, and the Oasis of Jupiter Ammon made known their selection and approval of the kings designate who were brought before them. The Decree of Memphis says explicitly that the priests of all the temples of Egypt were assembled to celebrate the festival of the coronation of Ptolemy V., but it will be observed that no mention is made either of Thebes or any other great religious centre of Egypt.

The Demotic text supports Prof. Mahaffy's rendering of the passage, "and of the revenues and taxes which "he receives from Egypt some he has wholly remitted "and others he has lightened," and gives, according to Dr. Hess, "von den Steuern und Staatseinkünften, die "in Ägypten bestanden, einen Teil verringerte (und) "einen Teil ganz erliess." The difficult phrase $\tau\alpha\pi\rho\sigma\tau\circ\sigma\delta\epsilon\iota\gamma\mu\alpha\tau\iota\sigma\mu\circ\sigma\delta\iota\alpha\phi\sigma\sigma\alpha$ has, according to Dr. Hess, for its equivalent in Demotic *p-sôti-men*, which he renders "die Taxe (der Abtheilung in) Stücke."

The hieroglyphic rendering *sta meni shes*  is, unfortunately, not clear. Chabas thought¹ that the word *sta* was intended to express the idea of "comparing pieces of stuff with the pattern piece," or "sampling" (l'acte de la confrontation des pièces avec la modèle, l'échantillonnage, comme on dit dans le langage commercial); *meni*, he thought, had a meaning similar to that of *mennu*  i.e., a piece of cloth of a certain fixed measure which was intended to serve as a unit in reckoning. In assigning the meaning of "piece" to  Dr. Hess clearly follows Brugsch (*Wörterbuch*, Suppl. p. 602), who boldly asserts that *meni shes*  means a "piece of woven stuff."

The English rendering of the Demotic text which

¹ *Inscription de Rosette*, p. 24.

follows these remarks is based upon the running German translation by Dr. Hess, and it may be said to give the general meaning of the version; but in order that the reader may have before him the principal versions of the Demotic text, and may be able to compare the variations which the progress of Demotic decipherment has rendered necessary, it has been thought well to reproduce the German translation published by Brugsch in 1850, and the French translation published by M. E. Révillout in 1880, and the German translation published by Dr. Hess in 1902.



CHAPTER IV.

ENGLISH RENDERING OF THE DEMOTIC
TEXT OF THE ROSETTA DECREE.

- 1 In the ninth year (the fourth day of the month Xandikos, which correspondeth to the eighteenth day of the month Meshir of the Egyptians) of the young King, who hath risen as King in the place of his father, the lord of the uraei Crowns of the South and the North, whose might is great, who hath stablished Egypt and hath made it prosperous, whose heart is disposed benevolently towards the gods, who hath gained the mastery over his enemies, who hath made better (or, happier) the lives of men, the lord of the years of the periods (or, cycles) of thirty years, who is like unto Ptah the Great, the King who is like unto Rā,
- 2 the king of the Upper Country and of the Lower Country, the son of the Father-loving Gods, whom Ptah hath chosen, and to whom Rā hath given the victory, the living image of Amen, the son of the Sun, PTOLEMY, the ever-living, beloved of Ptah, the God who maketh himself manifest, whose good

deeds are beautiful, the son of PTOLEMY and ARSINOË, the Father-loving Gods: when Aetus, the son of Aetus, was a priest of Alexander, and of the Saviour-Gods, and

- 3 of the Brother-Gods, and of the Beneficent-Gods, and of the Father-loving Gods, and of the King PTOLEMY, the god, who maketh himself manifest, whose good deeds are beautiful; and when Pyrrha, the daughter of Philinus, was the bearer of the gift of victory, and Berenice, the Beneficent, and when Areia, the daughter of Diogenes, was the bearer
- 4 of the basket of Arsinoë, the Brother-loving, and when Irene, the daughter of Ptolemy, was the priestess of Arsinoë, the Father-loving; on this day a DECREE:—The priests who declare oracles, and the servants of the gods, and the priests who enter into the sanctuary to array the gods in their apparel, and the scribes of the holy books, and the scribes of the Two Houses of Life, and the other priests who had come from the temples of Egypt
- 5 (to Memphis), to the festival of the reception of the exalted rank by king PTOLEMY, the ever-living, the beloved of Ptah, the God who maketh himself manifest, whose deeds are beautiful (and) are from the hand of his father, who have gathered themselves together to Memphis, spake, saying,

“Inasmuch as it hath happened that King Ptolemy, the ever-living, the God who maketh

“himself manifest, whose deeds are beautiful, the
“son of King Ptolemy

6 “and the Queen Arsinoë, the Father-loving Gods,
“hath conferred many benefits upon the Temples of
“Egypt, and upon all those who were under his
“royal dominion, being a God, the son of a God
“and Goddess, the image of Horus, the son of Isis
“(and) of Osiris, who avenged (or, saved) his
“father Osiris; and inasmuch as his heart is
“benevolently disposed towards the Gods, and he
“hath given much money (and) much corn to the
“Temples of Egypt,

7 “and he hath expended large sums in order to
“establish the peace of Egypt, and to place the
“temples in prosperous circumstances, and all
“those who depend upon him, and all those who
“are under his dominion; and of the taxes and the
“dues to the government which exist in Egypt,
“one part he hath diminished, (and) one part he
“hath entirely abolished, so that he might make
“the troops and all the other folk contented during
“the time of his

8 “rule; and he hath given up the debts which the
“inhabitants of Egypt, and those who were under
“his royal dominion, owed to the king, and which
“formed a very large amount (of money); and
“he hath set free from prison those who had been
“condemned to be there under judgments which
“had been given a long time ago; and the

“revenues of the gods, and the money and the
“grain which the people were obliged to con-
“tribute

- 9 “to the Temples as the Syntaxis (i.e., the yearly
“covenanted contribution), and also the share
“of the vineyards and the orchards which belonged
“to the gods, and everything else which (the
“temples) had been ordered to possess under
“his father, (he hath commanded) to remain as
“they had been formerly; and in the matter of
“the priests he hath ordered that men shall pay
“no higher tax to become priests than they did up
“to the first year of his father’s reign;
- 10 “and he hath released those who hold offices in
“the temples from making the journey which they
“had been wont to make annually (pilgrimage?)
“to the House of Alexander; and he hath ordered
“that sailors shall not be pressed (into naval
“service); and he hath remitted two-thirds of the
“(number of) pieces of byssus cloth which the
“temples were obliged to pay to the palace; and
“everything which had been neglected for a very
“long time he hath brought back into the state in
“which it was formerly;
- 11 “and he hath taken great care that every honour
“which it was customary to pay to the gods, and
“every ceremony which it was customary to
“perform for them, shall be carried out in the
“proper manner; and he hath administered

“justice to all people, even as doth THOTH, the
 “twice-great; and he hath ordered in respect of
 “those of the troops who come back, and the other
 “people also, who during the strife of the revolu-
 “tion which took place had been ill-disposed
 “(towards the government),

12 “that when they return to their homes and lands
 “they shall have the power to remain in possession
 “of their property; and he hath taken great care
 “to send troops, both cavalry (and) ships against
 “those who came to fight against Egypt by sea
 “and by land, and hath in consequence expended
 “a very large amount of money and grain, in order
 “that the temples and the inhabitants of Egypt
 “might remain in peace; and, for example, he
 “marched against the town of SHEKAN (Lycopolis),
 “which was in the possession of the

13 “enemy, and was provided with catapults and was
 “made ready for war with weapons of every kind;
 “and he surrounded the said town with walls and a
 “rampart against the enemy who were therein, for
 “they had caused very great injury to Egypt, and
 “they had forsaken the way of the command of the
 “king, and also the ordinances

14 “of the gods; and he caused the canals which
 “supplied the said town with water to be blocked,
 “which none of the kings who were his pre-
 “decessors were ever able to do, and spent a large
 “amount of money on the carrying out of the work;

“ and he ordered soldiers, both infantry and cavalry,
“ (to go) to the mouths of the said canals in order
“ to watch and to guard them against the extra-
“ ordinary rise of the waters (of the Nile) which
“ took place in the eighth year (of his reign)

15 “ in the aforementioned canals, which watered the
“ fields and were unusually deep; and in a very
“ short time the King captured the town with a
“ strong hand, and smote the enemy who were
“ therein, and annihilated them like Rā, and (like)
“ Horus, the son of Isis, who did the same thing to
“ their enemies in the aforesaid place;

16 “ and the gods permitted him to slay the enemy,
“ (that is,) the troops who had gathered themselves
“ together, and who had been the first to stir up
“ revolution in the borders (of the land), and who
“ had committed sacrilegious acts towards the
“ temples, having forsaken the way of the King
“ and his father, in Memphis at the festival of his
“ reception of the exalted sovereignty (of the
“ country) from the hand of his father; and he
“ caused them to suffer death upon wood (i.e., he
“ crucified them); and moreover he hath remitted
“ the remainder of the debts

17 “ which the temples owed to the King for the
“ period up to the ninth year [of his reign], which
“ amounted to a very large sum both in money and
“ in grain, and also the price of the cloths of
“ byssus which the temples owed in respect of

“those which they ought to have delivered to the
“royal house, and also the tax which they ought
“to have contributed for dividing the cloth into
“pieces during the afore-named period ; and he
“hath remitted also the [tax of one] *artaha* which
“had been formerly demanded from the corn-lands
“of estates of the temples, and the Keramion
“which ought

18 “to have been contributed [to the royal house]
“from the vineyards of the temples ; and he hath
“conferred many benefits upon Apis and Mnevis,
“and the other sacred animals of Egypt, far more
“than any of his ancestors ; and he hath observed
“their commands at all times, and he hath spent
“in a lavish and splendid manner whatsoever
“sums were needed for burying them in a suitable
“manner, and he hath provided whatsoever they
“received

19 “for their temples ; and he hath maintained in a
“proper manner the former customary festivals
“and burnt-offerings, as well as the other cere-
“monial observances which the temples were in
“duty bound to perform, and [all] the other
“ceremonial observances of Egypt, as was right ;
“and he hath given gold, and silver, and grain in
“great abundance, and many other things to the
“House of Apis, and he hath caused new buildings
“of most beautiful work to be built for it ;

20 “and he hath built new Temples, and shrines,

“and altars for the gods, and hath caused many
“other things to be done in a fitting manner, for
“he possessed the heart of a God which was
“benevolently disposed towards the Gods, and
“was careful to inquire concerning the cere-
“monial observances of the temple in order that
“he might cause them to be renewed during his
“reign in the manner which was suitable; and
“in return for these things may the gods give him
“victory, and power, and might, and life,

21 “strength, and health, and all other good things,
“and may they grant that sovereignty and
“dominion may remain with him and with his
“children for ever with happy results.”

And the priests of all the temples of Egypt have passed a Decree to increase the ceremonial observances of honour which are paid in the temples to King Ptolemy the ever-living, the God who maketh himself manifest, whose deeds are beautiful,

22 and those which are paid to the Father-loving Gods who begot him, and those which are paid to the Beneficent Gods, who begot his begetters, and those which are paid to the Brother-Gods, who begot the begetters of his begetters, and the Saviour-God who begot the fathers of his father, and they (i.e., the priests) have therefore decided to set up a statue of King Ptolemy, the ever-living, the God who maketh himself manifest, whose deeds are beautiful,

23 which shall be called "Ptolemy, the Saviour of Egypt," side by side with a statue of the Lord of the gods (?), who giveth him the weapon of victory, in every temple, and in the most prominent place thereof, and they shall fashion the statue after the manner of the Egyptians; and the priests shall worship the statues in all the temples three times each day;

24 and they shall set before them the things which are usually offered up (?), and they shall perform for them all the other ceremonies which it is proper to perform for the other gods, and make processions and observe name-days in their honour; and they shall cause a divine image of King Ptolemy, the god who maketh himself manifest, whose deeds are beautiful, the son of King Ptolemy and of Queen Arsinoë, the Father-loving Gods, to appear with the golden shrines [which are] in all temples;

25 and they shall establish them in the sanctuaries, together with the other golden shrines; and on the days of the great festivals upon which they cause the gods to appear, they shall cause to appear also the shrines of the God who maketh himself manifest, whose deeds are beautiful, together with them; and in order that the shrine [of the King] may be distinguished both at the present time, and in future days, they shall set upon the shrine ten royal double crowns made of

gold, and upon each of the double crowns there shall be placed a serpent,

26 such as it is right and proper to make for the gold double crown, instead of the serpent which is found on the other shrines, in such a manner that the Sekhent crown occupieth the middle place—for it hath happened that the King appeared in this crown at Memphis when he performed the ceremonies which it was right and proper for him to perform on his receiving his exalted rank [of king]—and upon the upper surface of the four-cornered portion which is round about the double crown,

27 and in front of the aforesaid double crown, they shall place a papyrus and a plant of the south ; and they shall set them in such a way that a vulture  upon a *neb*  shall be found, shall be affixed to the right-hand upper corner of the golden shrine, and a serpent, under which is a *neb* placed upon a papyrus plant  shall be affixed to the left-hand side [at the upper corner], and the interpretation of these things is, “The King who illumineth Upper and Lower Egypt” ;—and inasmuch as the thirtieth day of the month Mesore, whereon

28 the Birthday of the King is celebrated, which hath already been ordered to be observed as a day of festival, and as a day for a procession, in the

temples, as well as the seventeenth day of the month Paape, whereon the King performed the ceremonies connected with his reception of the exalted rank of King, [which days] have been the source of the benefits wherein all men have participated, that is to say, the birth of the ever-living King, and the reception [by him] of [his] exalted rank: these days, that is, the seventeenth and the thirtieth, shall be kept as days of festival in every temple in Egypt, and every month,

29 on these days, burnt offerings and libations shall be made, and everything else which it is right and customary to perform on other days of festivals shall be duly performed. [And the priests also decreed] that the things which are brought [to the temples] as offerings shall be given unto the persons who minister in the temples; and festivals and processions shall be established in the temples and in all Egypt in honour of King Ptolemy, the ever-living, the God who maketh himself manifest, whose deeds are beautiful, every year, from the first day of the month of Thoth even to the fifth day of the same, and on these days the people shall wear garlands,

30 and burnt offerings and drink offerings shall be offered up thereon, and everything which it is customary to perform on these days shall be performed; and the priests in all the temples of

Egypt, in addition to the titles which they already hold, shall have the title, "Priests of the God who maketh himself manifest, whose deeds are beautiful," and this title shall be endorsed on all deeds and documents which are laid up [in the temples], and the title of every priest of the God who maketh himself manifest, whose deeds are beautiful, shall be engraved upon his ring;

31 and the people of the country, and the soldiers who wish to make to appear the aforesaid golden shrine of the God who maketh himself manifest, whose deeds are beautiful, shall be permitted (?) to have it with them in their habitations, and they shall celebrate each year the festivals which are described above, and they shall make the [prescribed] processions; and in order that it may be made known why the Egyptians pay honour—as is most right and proper to do—to the God who maketh himself manifest, whose deeds are beautiful,

32 [the priests have decreed] that this DECREE shall be inscribed upon a stele of hard stone in the writing of the divine words, and in the writing of the books, and in the writing of the Greeks, and that [a similar stele] shall be set up in the temples of the first, and second, and third order, side by side with the statue of the God Ptolemy, the ever-living.

TRANSLITERATION OF THE DEMOTIC TEXT.¹

- 1 [Ronpe.t ix. Gsantikos su iv.] ent-er ebol en-rem-
(n)-Kêmi Meshir su xviii. pero p-ḥl or-ḥa pero
(n)-t-se pef iöt neb n-arai ent-naa tef-pa(?)ḥte or-
smen Kêmi ef-ti-nenfrf-ent-nemnsh ḥtēf e-ne-ntēr'
ent-her pef-ḍadi or-ti nenfr p-ḥnl n-n-rōme' p-nēb
n-n-renpoui' n-ḥbs m-kti Ptah tōne pero m-kti
p-Rē
- 2 [pero n-tōsh' ent-ḥrai] n-tōsh' ent-ḥrai p-shêre
n-ne-ntēr' mar-iotu e-sōtp Ptah e-ti-naf p-Rē pe-
dro p-tuôt ḥnl (n-) Amun p-shêre (n)-p-Rē Petlu-
maios ḥnl ḫt Ptah mer p-nuter pore ent nanu tef-
met-nofre-t (si)- Petlumaios erme Aršinoē ne-ntēr'
mar-iotu (e)-uēb Alegsantros erme ne-ntēr' ent-
nuhem erme
- 3 [ne-ntēr' snēu' ne-ntēr' ent]-mnsh erme ne-ntēr'
mar-iotu erme pero Petlumaios p-nuter pore ent-
nanu tef-met-nofre.t Aiatus (si)-Aiatus e-Pira si.t-n
Pilinos fi shp n-p-ḳni m-bah Berenigē t-mnsh.t
e-Aria si.t-n Tiogenēs fi
- 4 [tnu m-bah] Aršinoē t-mar-son e-Hirēne si.t-n
Petlumaios n-uēb Aršinoē t-mar-iots n-ḥrou apn
ut n-mr-shine erme n-ḥon nuter' erme n-uēb' ent-
shem (er)-p-ma-uab er-er-mnsh n-ne-ntēr erme

¹ This transliteration of the Demotic text I have taken from Dr. J. J. Hess's *Der Demotische Teil der dreisprachigen Inschrift von Rosette*, with the author's approval. Dr. Hess was also kind enough to forward me a list of emendations and corrections, which I have duly incorporated.

n-sah' mđi-nuter erme n-sah' per-ônh̄ erme n-keu'
uêb' or-i n-n-erpiue' Kêmi

5 [er-Men-nufer] (n)-p-hébe n-p-shôp (n)-t-aue hrai
e-ire pero Petlumaios ônh̄ dt Ptah mer p-nuter pore
ent-nanu tef-met-nofre.t en tet pef-iôt or-tuêt er-
ha-nuter (n)-Men-nufer or dôd n-tet hprf e-hr ire
pero Petlumaios ônh̄ dt p-nuter pore ent-nanu tef-
met-nefer.t (si)-pero Petlumaios

6 [erme t-perô.t] Arsinoê ne-ntêr' mar-iotu met-
nofer.t ashai n-n-erpiue' Kêmi erme n-ent-hen tef-
aue pero têru ef-n-nuter shêre nuter nutre.t ef-em-
ri (?) n Hôr si Êse si Usire or-neht pef-iôt Usire
e-htêf mnsh her-ne-ntêr' e-uehf-ti hat ashai pr
ashai er-n-erpiue' Kêmi

7 [e-uehf-ti.] ashai er-ti- hépre sgrah hen
Kêmi er-smen n-erpiue' e-ueh f-ti shp n-n-ent-
têgi ent-hen tef-aue hrai têrs p-hôti p-shkêr e-une-
ahe (n)- Kêmi uon kshf henu uon uif er-rou er
dôd er-ti-hépre p-galashiri erme n-keu' rôme têru
eu-nufer pef-ha ente

8 [pero] n-pero e-une- n-rôme' ent-n-
Kêmi erme n-ent-n-tef-aue pero têru eu-er êpe.t
ashai uif er-rou n-rôme' e-une-doth erme nai une-
un luh u n-susu ashai uif er-rou tsfs er-tbe
n-hotp-nuter' n-ne-ntêr' erme n-hat n-pr' ent-eu-
tast n-sintagsi (er)-neu

9 [erpiue'] hár-ronpe.t erme n-tôu' ent-hoper n-ne-
ntêr' n-n-ieh-eroli n-iôhe têgi p-sepe-nka têru e-
une-eu-amahté mmou e-hre pef-iôt er-ti-menou

ḥar-(er)-rou ṭsfs on (er)-tbe n-uēb' er-tem ti-tiu
peu-tn n-er-uēb-[n]-huo er-une-eu-tas er-hn ronpe.t
uei.t e-ḥre pef-iōt uif er-n-rōme'

10 [ent-n-]t-aue n-n-erpiue' n-p-auin e-une-eu-arf er-
p-a n-Alexandros ḥar ronpe.t ṭsfs er-tem kep rem-
(n)-ḥn uif er-t-to $\frac{2}{3}$ n-n-shns' e-une-eu-aru er-per-
pero n-n-erpiue' met-nibe.t or-ḥē peu-gai n-susu
ashai ef-ine mmou (er)-peu-đnf n-

11 ef-mêt nibe.t er-ti-erou n-ent-n-sônt
n-aru n-ne-ntér' ngai ef-mêt pes-smot er-ti-erou
p-hap n-n-rōme' er-ḥe p-ire Thout p-o p-o ṭsfs on
(er)-tbe n-ent-eu-er-i ḥen n-rem'-knkñ erme p-sepe-
rōme or-hoper ḥer-ke-t-ḥt ml̄e.t (?) n-p-tahṭeh or-
hoper (n)-Kēmi er-ti

12 [enou]st (er)-neu-mai' mte neu-nka ḥoper ḥar(er)-
rou arf-nbu nibe.t er-ti-sheme galashiri ḥtor bairi
ube n-or-i n-p-at p-iam er-er ah ube Kēmi ar hi
ashai n-ḥat pr ube nai er-ti-ḥepre n-erpiue' erme
n-rōme ent-(n)-Kēmi eu-sgrah shmf er-t-ḥt.t Shkam

13 [e-une]-ank n-tet n-sba' ḥonk nibe.t e-une-stbh
ashai sobti nibe.t pes-ḥun arbf t-ḥt.t (n)-rens
n-sobt uan pes-bol (er)-tbe n-sba' e-une pes-ḥun
e-une-eu-er gōmi ashai er Kēmi eu-ḥa p-moit
n-p-ash-salhne n-pero erme p-ash-salhne

14 [n-ne]-ntér tif tnu n-ior' e-une-ti-sheme mou er
t-ḥt.t (n)-rens e-n-reḥ n-perōu' huît er n-m-ḥtis
aru ḥat ashai n-hi ubēu apf galashiri rem-ratf ḥtor
er-ro n-ior' n-renu erḥareḥ er-rou er-ti-uđou (er)-
tbe n-meh (?) n-p-mou e-une-aiu n-ronpe-t viii.t

15. ...n-n-ior' n-renu n-ent-ti-sheme mou er-atn ashai
 eu-mti' m-shs-me.t di pero t-kt.t n-rens (n)-dro n-tt
 n-susu sobk arf-er-sêhi n-sba' e-une pes-hun arfst
 n-nma.t er-he p-er p-Rê erme Har-si. Èse n-n-or-
 er-sba er-rou n-n-mai' (n)-ranu

16 t-hêt n-sba' or-tuet galashiri eu-hoper huit' er
 tohteh n-tôsh' eu-gômi er-n-erpiui' eu-ha p moit
 n-pero erme pef-iôt ti ne-ntêr' arf-er-sêhi mmou
 (n)-Men-nufer hen p-hebe n-p-shôp t-aeue hrai e-arf
 n-tet pef-iôt tif sma (?) (or, smt?) ust (n ?)-p-he uif
 er-n-sep'

17 pero ent- . . . n-erpiui' er- hn ronpe.t ix. t eu-er-
 èpe.t hat pr ashai pes-smot er-sun n-shens' ent . . .
 n-erpiui' hen n-ent-eu-aru (er)-per-pero erme p-sôti
 mn [e-une]-aru er-hn p-tê (n)-renf tsfs on (er)-tbe
 hik 1 e-une-eu shatif n-n-iôhe (n)-p-hôtp-nuter pes

18 smot n-p-êrp i. n-n-ieh eroli n-n-hôtp-nuter n-ne-
 ntêr' uif er-rou arf-met-nofri.t ashai (n)-Hapi Mer-
 uer n-keu' 'aut ent-hui (n)-Kêmi (n)-hus (er) nai
 uon nai uon htêf e-htêf her-peu-ash-sahni tê nibe.t
 ef-ti n-ent-eu-uôsh ube teu kaise.t eu-ai eu-shêsh
 ef-di n-ent-eu

19 shniu (er)-neu-erpiui' eu-er-hebe eu-er-gril huit
 erme p-sepe mute ent-peh-(n)-aru n-met-pahte ent-
 peh er-n-erpiui' erme n-keu met-pahte (n)-Kêmi
 arf-smenu her peu-gai er-he p-hap tif nub hat pr
 ashai erme kt-hit nka ube t-si-hapi tif menkou t-upi
 mui n-upi

20 nanus m-shs-me tif menkou ha.t-nuter knhi hêui

mui (n)-ne-ntēr' tif er kt-ht n-peu-gai ef-n-hêt (n)
 nuter mnsh ḥer ne-ntēr ef-shen n-met-pahte (n)-n-
 erpiui' er-ti-erou mui pef ha ente pero (n)-p-gai
 ent-pēh ti naf ne-ntēr' (n)-t-as.t nai p-dro p-kni
 p-nasht p-uḍai

21 p-snbi erme n-keu' met-nofre' tēru tef-aue pero
 smone ḥar-rof erme nef ḥroti' sha ḫt erme p-sahni
 nufer phs er-hêt (n-) n-uêb (n-) n-erpiui' Kêmi tēru
 n-met'-pahte ent-mte pero Petlumaios ḫnḥ ḫt
 p-nuter pore ent nanu tef-met-nofri.t ḫen n-erpiui'
 22 erme n-ent-mte ne-ntēr' mar-iotu or-ti-ḥeprof erme
 n-ent-mte ne-ntēr' mnsh or-ti-ḥepre n-or-ti-ḥeprof
 erme n-ent-emte ne-ntēr' snêu' or-ti-ḥepre n-or-ti-
 ḥeprou erme n-ent-emte ne-ntēr' ent-noḥm n-iote'
 nef-iote' er-ti-aiu mteu-ti e-ahē u-tuôt pero Petlu-
 maios ḫnḥ ḫt p-nute pore ent-nanu tef-met-nofret
 23 mteu ḫod-naf Petlumaios end Bki ent-e-pef-uōhm
 Petlumaios or-neht Kêmi erme u-tuôt p-nuter neb
 paut ntēr' (?) ef-ti-naf shôpsh kni n-p-erpi erpi sep
 snau (n)-p-ma ent-uonḥ n-p-erpi eu-iri (?) er-ḥe up
 rem-(n)-Kêmi mte n-uêb' shemse n-tuôt' n-p-erpi
 erpi sep snau sep iii. ḥar-hrou
 24 mteu-ḥa tōḥ e-ḥrau mteu-ire nau p-sepe met-ent-
 (n)-hap-n-aru er-ḥe p-ent-eu-arf n-n-keu' ntēr' (n)-
 n-ḥebe' n-ḥa' n-hrou' ran mteu-ti-ḥa shn nuter
 pero Petlumaios p-nuter pore ent-nanu tef-met-
 noref.t (si)-Petlumaios erme t-perô.t Arsinoê ne
 ntēr' mar-perôu erme t-ga nub (n)-p-erpi
 25 erpi sep snau mteu-ti-ḥetpos (n)-p-ma-uab erme

n-keu' ga nub ere n-ḥebe' ai' ent-eu ti-ḥa ne-ntér' mmou ḥoper mteu-ti-ḥa t-ga p-nuter pore ent-nanu tef-met-nofre.t ermau er-ti-ḥeprof eu-sun t-ga p-hrou erme p-sepe tê ent-mn-msa (?) mteu-ti shn nub x. n-pero e-eu-arai mmou er-ua er-ḥe p-ent

26 (n)-hap n-arf er-n-shn' nub er-ded t-ga n-t-ast n-arai ent-ḥoper ḥer-ded p-sepe ga mte p-shent ḥoper (n)-t-mēti n-shn' ḥōper mtaf-[r]-ḥa pero mmof (n)-ḥa.t-nuter Men-nufer eu-ire-naf n-ent-n-hap n-aru (n)-p-shop t-aue ḥrai mteu-ḥa (er)-t-ri ḥrai-t n-aft ent-p-bol n-shn' (n)-pe-mto

27 p-shn nub ent-sēḥ ḥrai u-uô-đ erme u-gma mteu-ḥa u-arai ḥer u-nbu e-u-gma ḥar-ros ḥer-emnt er-p-ḳoh (er)-ded t-ga nub mteu-ḥa u-arai e-u-nbu ḥar-ros ḥer-u-ut iebt ent-e-pef-uôḥm pero or-shd Gma Mḥi ntet-ḥprf e-mesôrê ent-eu-er p-

28 hu-misi pero mmof ḥōper ef-smot (n)-hebe ḥa (n)-n-erpiui' t-ḥē.t pes-smot Paape su xvii. ent-eu-iri-naf n-ar' (n)-p-shōp t-aue ḥrai mmof t-ḥē-t n-met-nufre.t or-ḥoper rōme nibe.t p-misi pero onh đt erme p-shōp t-aue ḥrai orf-er nei-hrou xvii. xxx. (n)-hebe ḥar-ebot nibe.t ḥen n-erpiui Kēmi tēru mteu-er

29 gril uôtn p-sepe met-ent-n-hap n-aru (n)-n-keu' ḥebe' (n)-p-ḥebe 2 ḥar ebot n-ent-eu-aru abi mteu-toshu ḥer (?) n-rōme ent shemse p-erpi mteu-er ḥebe ḥa (n)-n-erpiui' erme Kēmi tērf (n)-pero Petlumaios onh đt p-nute pore ent-nanu tef-met-

nofre.t har-ronpe.t Thôut su i. sha hrou v. eu-di
klôm

30 eu-er-gril uôtn erme p-sepe met-ent-pêh n-aru
n-uêb ent-n-n-erpiui' Kêmi erpi sep snau mteu
dôd nau n-uêb' p-nuter pore ent nanu tef-met-nofre.t
n-uoh n-keu' ran n-uêb mteu-sah-f n-dî-n-dalo
met-nibe.t mteu-seh t-aue uêb p-nuter pore ent-
nanu tef-met-nofre.t (er)-neu-glt' mteu shfs her
31 ôtu mtes-hôper es-hotp ntet n-rôme galashiri ou
ent-eu-uôsh ti-ha p-smot t-ga nub p-nuter pore ent-
nanu tef-met-nofret ent-hrai ti-hepros (n) neu-mai
mteu-er n-hebe n-ha ent-sêh hrai har-ronpe.t mtef
hôper es-suên ded n-ent-n- Kêmi ti-phe p-nuter
pore ent-nanu tef-met-nofre.t

32 (er)-he p-ent-n-hap n-arf mteu-seh p-ut n-uit ôni
dôri n-shai met-nuter shai mdi shai ueienin mteu-
ti e-ahef n-n-erpiui meh i. n-erpiui' meh ii.
n-erpiui' meh iii. e-tet p-tuôt p-nuter pero ônh
sha dt.

CHAPTER V.

GERMAN AND FRENCH TRANSLATIONS OF THE
DEMOTIC TEXT OF THE ROSETTA DECREE.I.—GERMAN TRANSLATION BY DR. H. BRUGSCH,
PUBLISHED IN 1850.¹

- 1 Als König war der junge, und das Königreich übernommen hatte an Statt seines Vaters—der Herr der Diademe—der Ruhmgrosse—der Aegypten aufgestellt, und fromme gegen die
- 2 Götter—der Ueberwinder seiner Feinde—der das Leben der Menschen aufgericht hat—der Herr der Triakontaeteriden gleichwie Hephästos der grosse —König gleichwie Helios—
- 3 grosser König der oberen und unteren Landschaf-ten — Abkomme der Vaterliebenden Götter — welchen Hephästos erkoren—welchem Helios den Sieg gab—lebendes Bild des Zeus—Sohn des Helios—PTOLEMÄUS—
- 4 der ewig lebende — vom Phtha geliebte — im

¹ *Die Inschrift von Rosette, nach ihren ägyptisch-demotischen Texte sprachlich und sachlich erklärt, von H. B. Theil i. Sammlung Demotischer Urkunden. Berlin, 1850. 4to. Mit gleichlautenden hieroglyphischen Texten als nächste Grundlage zur Entzifferung der Inschrift von Rosette, grösstentheils zum ersten Male veröffentlicht.*

Jahre ix., unter dem Priester Aetos, Sohn des Aetos, des Alexander und der Götter Retter und der Götter Brüder und der Götter Wohlthäter und der Vaterliebenden Götter und

5 des Gottes Epiphanes Eucharistos unter der Athlophore der Berenike der Wohlthäterin: Pyrrha der Tochter des Philinus—unter der Kanephore der Bruderliebenden Arsinoe: Aria der Tochter des Diogenes—unter der Priesterin der Vaterliebenden Arsinoe: Irene

6 der Tochter des Ptolemäus,—am 4, des Monats Xandikus, dem 18. Mechir der Aegypter—

BESCHLUSS:

Die Hohenpriester und die Propheten und die, welche zur Bekleidung der Götter in das Sanktuarium gehen,

7 und die Pterophoren und die heiligen Schreiber und alle anderen, welche gekommen sind aus den Tempeln des Landes nach Memphis zum Könige, zu dem Feste der Uebernahme des Königreiches

8 des Ptolemäus, des ewig lebenden, vom Phtha geliebten, des Gottes Epiphanes Eucharistos, welches er übernommen hat in Statt seines Vaters, haben sich in dem Tempel zu Memphis versammelt und an selbigem Tage gesagt:

9 Darum weil der König Ptolemäus—der ewig lebende, vom Phtha geliebte Gott Epiphanes Eucharistos, der Sohn des Königs Ptolemäus und

der Königin Arsinoe der Vaterliebenden Götter—
sich in vielen Stücken als ein Wohlthäter erwiesen
hat den Tempeln und

10 denen, die in ihnen sind, und allen seinen Unter-
thanen—(weil) er ein Gott, der Sohn eines Gottes
und einer Göttin, gleichwie Horos, der Isis und
des Osiris Sohn, der Rächer seines Vaters Osiris,
gegen die Götter,

11 wohlthätig gesonnen, für die Tempel, an Geld und
Getreide Einkünfte festgestellt, und viele Aus-
gaben bestritten hat, um Aegypten zu beruhigen
und die Tempel wieder emporzubringen—

12 (weil) er mit aller seiner Macht menschenfreundlich
verfahren hat—und (weil) er von den in Aegypten
bestehenden Einkünften und Steuern einige ganz-
lich erliess, andere verringerte, damit das Volk
und alle andern in

13 Wohlstand wären bei seinem Königthume—(weil)
er die Schulden an das Königs Haus, welche die
Bewohner von Aegypten und dem übrigen (Theile)
seines Königsreiches noch schuldeten, obgleich
sie bedeutend waren, erlassen—und die, welche in

14 Gefängnisse abgeführt und seit langer Zeit in
Anklagestand wären, freigesprochen—(weil) er
überdiess befohlen hat dass die Einkünfte der
Tempel und die für sich alljährlich geleisteten
Abgaben

15 an Getreide und Geld, ebenso auch die den Göttern
zukommenden Antheile von dem Weinlande und

dem Gartenlande und von allem andern, was den Göttern unter seinem Vater zu Theil wurde,
16 an ihrer Stelle verbleiben sollen—(weil) er auch befohlen hat in Bezug auf die Priester, dass sie nicht mehr für das Telestikum geben, als bis zum ersten Jahre unter seinem Vater auferlegt war—(weil) er die Leute aus der Priester-Kaste
17 von der jährlichen Hinabfahrt nach Alexandrien befreit hat—(weil) er auch die Aufhebung der Beiträge für die Flotte befohlen hat—und (weil) er $\frac{2}{3}$ der Byssus-Zeuge, welche in den Tempeln an den
18 königlichen Hof geliefert wurden, erlassen—(weil) er alles, was in früheren Zeiten unterlassen war, wieder in die gebührende Ordnung eingesetzt hat, darauf bedacht, dass das gewohnte den Göttern nach
19 Gebühr vollführt werde, ebenso wie er auch allen Gerechtigkeit zuertheilte gleichwie Hermes der zweimal grosse—(weil) er auch befohlen hat, dass diejenigen von den Kriegern und den andern feindlich gesinnten Leuten,
20 welche zurückgekehrt waren in den Zeiten der Unruhe, in den ihnen eigenen Besitzungen verbleiben sollen; aber auch Sorge dafür trug, dass Reiterei und Fussvolk und Schiffe gegen diejenigen ausgeschickt würden, welche Aegypten
21 zu Wasser und zu Lande angriffen, wobei er grosse Summen an Geld und Getreide aufwandte, damit

die Tempel und alle Einwohner von Aegypten in Sicherheit seien ; (weil) er ferner

22 nach Lykopolis im Busiritischen Nomos ging, das besetzt und gegen eine Belagerung durch den reichlichsten Vorrath an Waffen und jedem andern Kriegsbedarf befestigt war, weil schon lange Zeit

23 die Feindseligkeit gedauert hatte unter den Frevlern, welche sich hierin versammelten und gegen die Tempel und die Bewohner Aegyptens vieles Böse verübten und (weil) er gegenüber

24 gelagert dieselbe mit mächtigen Wällen, Graben und Mauern umgab—and als eine grosse Ueberschwemmung des Nil eintrat im achten Jahre, wobei die Ebenen unter Wasser gesetzt

25 zu werden pflegen, den Wassern dadurch an vielen Orten Einhalt that, dass er die Mündungen der Kanäle befestigte, wofür er eine nicht geringe Summe an Geld verwandte, und nach dem Reiter und Fussvolk zu ihrer Bewachung aufgestellt hatte,

26 die Stadt in kurzer Zeit mit Sturm nahm und alle Frevler darin vernichtete, gleichwie Hermes und Horos, der Sohn der Isis und des Osiris, diejenigen unterworfen haben, welche in denselben

27 Gegenden früher abgefallen waren—(weil) er diejenigen welche die Führer der Aufständischen unter der Regierung seines Vaters gewesen und das Land verwüstet und die Tempel verletzt hatten, als er nach Memphis zog, ein Rächer

28 seines Vaters und seines eigenen Königsthumes, alle gezüchtigt nach Gebuhr, zu der Zeit als er sich einfand, um die herkömmlichen Ceremonien bei der Uebernahme des Königthums zu begehen ; —(weil) er auch das erlassen hat, was von den Tempeln

29 an den königlichen Hof bis ins achte Jahr geschuldet war, im Betrage einer nicht geringen Menge an Getreide und Geld, ebenso wie auch den Werth der dem königlichen Hof nicht geleisteten Byssus-Zeuge,

30 wie auch die Kosten bei den Prüfung der geleisteten bis in dieselben Zeiten hin ; —(weil) er den Tempeln auch die auferlegte Artabe von (jeder) Arure heiligen Landes, sowie auch

31 das Keramium von jeder Arure des Weinlandes erlassen hat ; —dem Apis aber und dem Mnevis vieles geschenkt hat und den andern heiligen Thieren in Aegypten, stets weit mehr für das, was sie betrifft, bedacht als seine königlichen Vorfahren ;

32 indem er auf eine freigebige und rühmliche Weise das gab, was sowohl für die Begräbnisse derselben erforderlich war, als auch für die ihnen geweihten Tempel, sammt den Opfern, und den Festen und den andern Gebräuchen ;

33 (weil) er die Bevorrechtigungen der Tempel und Aegyptens ungestört aufrecht erhalten, nach Vorschrift der Gesetze und (weil) er den Apis-

Tempel durch prächtige Werke ausgeschmückt hat, in dem er für denselben an Gold und an Silber und an kostbaren Steinen eine nicht geringe Menge verwandte; (weil) er Tempel, Kapellen und Altäre errichtet und die, welche einer Ausbeserung bedurften, wieder in Stande gesetzt, in allem was die Gottheit betrifft wie ein wohlthätiger Gott

gesonnen;—(weil) er, von neuem in Kenntniss gesetzt, die geehrtesten der Tempel unter seinem Königsthume erneuert, wie es sich gebührt, wofür ihm die Götter Gesundheit, Sieg, Macht und alle anderen Güter gegeben haben

und das Königthum ihm und seinen Kindern immerdar bleibt, so haben—

GLÜCK AUF DENN !

die Priester sämmtlicher Tempel des Landes den Beschluss gefasst, alle Ehrenbezeugungen, welche dem ewiglebenden König Ptolemäus, dem vom Phtha geliebten Gotte Epiphanes Eucharistos zu Theil werden, so wie die seiner Eltern, der Vaterliebenden Götter und die seiner Grosseltern, der Götter Wohlthäter und die

der Götter Brüder, und der Götter Retter beträchtlich zu vermehren dadurch, dass man ein Bildniss des ewig lebenden Königs Ptolemäus des Gottes Epiphanes Eucharistos in einem jeden Tempel an dem gesehenensten Orte aufstelle,

39 welches genannt werden soll “ des Ptolemäus des Rächers von Aegypten ” und welchem zunächst der Haupt-Gott des Tempels gestellt werden soll, der ihm eine Siegeswaffe darreicht ; dies alles nach ägyptischer Weise ausgeführt ;

40 und dass die Priester den heiligen Dienst verrichten vor diesen Bildnissen dreimal des Tages und ihnen einen heiligen Schmuck auflegen und das andere was Brauch ist vollführen, wie bei den andern Göttern an den Festen und

41 Panegyrien ; das man dem Könige Ptolemäus, dem Gotte Epiphanes Eucharistos, dem Sohne des Königs Ptolemäus und der Königin Arsinoe, der Vaterliebenden Götter, eine Bildsäule und eine goldene Kapelle in einem jeden Tempel

42 errichte, in den Sanktuarien mit den andern Kapellen aufstelle, und an den grossen Panegyrien, an welchen die Aufzüge der Kapellen sind, auch die des Gottes Epiphanes Eucharistos mit

43 aufführe ; damit diese Kapelle jetzt und für die folgende Zeit kenntlich sei, dass man auf ihr die zehn goldenen Kronen des Königs legt, denen eine Schlange beigefügt werden soll nach Art aller

44 mit Schlangen versehenen Kronen auf den übrigen Kapellen ; in ihrer Mitte soll die Krone sein, welche “ Pschent ” genannt wird und mit welcher bedeckt der König in den Tempel zu Memphis einzog, um darin

45 die bei der Uebernahme des Königthums üblichen Gebräuche zu vollführen; dass man auch auf dem Vierecke um die Kronen herum bei dem eben-nannten königlichen Abzeichen zehn goldene Phylakterien einsetze, auf denen geschrieben stehen soll,

46 dass dies des Königs est, welcher verherrlicht hat Ober-und Unter-Aegypten; und, weil sie den 30. Mesori, an welchem der Geburtstag des Königs gefeiert wird, ebenso wie auch den 17. Mehir,

47 an welchem er das Königthum vom Vater übernahm, Eponymen in den Tempeln genannt haben, welche (Tage) ja der Ursprung vieles Guten für jedermann sind, dass man diese Tage durch ein Fest und eine Panegyrie in den Tempeln von Aegypten feiere

48 allmonatlich und in denselben Opfer und Libationen und alles andere was Brauch ist, wie auch bei den andern Panegyrien vollbringe;

49 in den Tempeln; dass man ein Fest und eine Panegyrie feiere dem ewig lebenden und vom Phtha geliebten Könige Ptolemäus, dem Gotte Epiphanes Eucharistos alljährlich in den Tempeln des

50 Landes vom 1. Thoth an fünf Tage hindurch, an welchem sich diejenigen bekränzen sollen, welche die Opfer und Libationen und das andere, was Brauch ist, vollbringen; dass die Priester der anderen Götter

51 auch Priester des Gottes Epiphanes Eucharistos genannt werden neben den andern Namen der Götter, deren Priester sie sind, und dass man einschreiben soll in alle Aktenstücke und in die

52 sein Priestenthum ; dass es auch den Privatleuten frei stehe, das Fest zu feiern und die vorherer-wähnte Kapelle aufzustellen und sie bei sich zu haben, sobald sie die Gebräuche bei diesen Festen sowohl den monatlichen also

53 jährlichen vollbringen, damit es offenbar sei, warum die Einwohner Aegyptens und ehren den Gott Epiphanes Eucharistos den König, sowie es gebräuchlich ist : dass dieser Beschluss geschrieben werden soll auf eine Stele von

54 hartem Stein in heiliger, in der Volks- und in griechischer Schrift und aufgestellt werde in jedem Tempel der ersten, zweiten und dritten Ordnung neben dem Bildnisse des ewig lebenden Königs.

FRENCH TRANSLATION BY E. RÉVILLOUT.¹

An 9, Xandicus jour 4, qui fait mois de homme d'Égypte Méchir 18, du roi le jeune, qui se manifesta roi (à) la place (de) son père, seigneur des ureus, qui magnifie sa gloire, qui a rétabli l'Égypte, faisant bonne elle, qui fait générosité de coeur sien envers les dieux,

¹ *Chrestomathie Démotique*, Paris, 1880, 4to. pp. 1-57.

qui sur son ennemi, qui a fait bonne la vie de les hommes, le seigneur de les années de panégyries, (30enaires) comme Ptah grand, roi comme le soleil (roi des contrées supérieures et) des contrées inférieures, le fils de les dieux philopatrons, que approuva Ptah, que donna à lui le soleil la victoire, l'image vivante d'Amon, le fils du soleil, Ptolémée, vivant toujours, de Ptah aimé, le dieu resplendissant qui, (dont,) belle sa bienfaisance, (fils de) Ptolémée et d'Arsinoë, les dieux aimant pères ; (étant) prêtre d'Alexandre et des dieux qui sauvent, et (des dieux frères, et des dieux) bienfaisants, et des dieux aimant pères, et du roi Ptolémée, le dieu épiphanie, qui (dont) belle sa bienfaisance Aétos (fils d') Aétos étant(e) Pyrrha fille de Philinos porteuse du prix de la victoire devant Bérénice la bienfaisante, Aria fille de Diogène porteuse (de corbeilles d'or devant) Arsinoë la aimant frère, étant Irène fille de Ptolémée (à l'état) de prêtre d'Arsinoë la aimant père d'elle, en jour celui là, le décret : les grand prêtres, et les prophètes, et les prêtres, qui vont dans le sanctuaire pour faire la vestiture de les dieux, et les ptérophores, et les hiérogrammastes, et les autres prêtres qui sont venus de les temples d'Égypte, (à Memphis pour faire) la panégyrie de la prise de la puissance suprême pour faire roi Ptolémée, vivant toujours, (de) Ptah aimé, le dieu, resplendissant, qui (dont) belle sa bienfaisance, de la main (de) son père ; s'étant rassemblés dans le sanctuaire de Memphis, ayant dit : Puisque a fait le roi Ptolémée vivant toujours, le

dieu resplendissant qui belle sa bonté, (fils du) roi Ptolémée (et de la reine) Arsinoë, les dieux aimant leurs pères bienfaits en quantité à les temples d'Égypte et (à) ceux qui dans sa puissance royale tous étant (à l'état de dieu fils (de) dieu (et de) déesse étant à la forme d'Horus fils (de) Isis fils (de) Osiris qui vengea son père Osiris, étant son coeur généreux envers les dieux il excella à faire argent en quantité blé en quantité à les temples d'Égypte (et faisant dépenses) en quantité pour faire être la tranquillité en Égypte, pour rétablir les temples, il excella à faire cadeaux à ceux qui forts (guerriers) qui dans sa puissance suprême toute. L'impot, la redevance qui étaient établis en Égypte une partie il supprima en eux, une partie il céda à eux (aux Égyptiens) le dessus (lit. la tête) pour faire être le peuple et les autres hommes tous étant heureux (sous) son règne. (Les redevances) du roi que redevaient les hommes qui en Égypte et ceux qui sous sa puissance royale tous, étant faits aller à quantité il ceda à eux. Les hommes qui étaient emprisonnés et ceux (qui) étaient accusés depuis temps nombreux il exempta eux. Il ordonna cela par rapport à les redevances sacrées des dieux et les argents (sic) les blés que ils font (donnent) eux en $\Sigma\tau NTA\Xi I\Sigma$, (dans) leurs (temples,) par année, et les parts qui sont à les dieux dans terre de vignes terre de jardins, le reste des biens tous qui appartenaient à eux sous son père de faire rester elles (les parts pour eux. Il ordonna cela aussi par rapport à les prêtres de ne point faire donner eux leur

redevance pour faire prêtre plus que le (ce que) ils faisaient jusqu'à année première sous son père. Il exempta les hommes (qui parmi) les puissances de les temples de leur apparition que ils faisaient la ville d'Alexandre par année. Il ordonna ceci de ne point prendre homme de force. Il céda le part $\frac{2}{3}$ de les byssus que ils donnaient à maison du roi, de les temples. Chose quelconque qui était en dehors (de) leur ordre de (puis) temps nombreux il ramena (ramenant) elles à leur obtention de nature ; faisant soin tout pour faire faire les (choses) que de coutume de faire à les dieux, selon l'ordre étant convenable à elles ; de même manière, pour faire le droit à les hommes, comme l'action de faire de Thot, le grand, le grand. Il ordonna cela encore par rapport à ceux qui viendront parmi les hommes de guerre et le reste des hommes qui furent en autre parti dans la révolution qui fut en Égypte de faire (aller) eux (en) leurs localités, en sorte que leurs biens soient pour eux. Il fit soin tout pour faire aller gens, chevaux, vaisseaux, contre ceux qui étaient venus sur la terre, la mer pour faire dommage contre l'Égypte, faisant dépense en quantité en argent, blé, pour ces choses ; pour faire être les temples et les hommes qui en Égypte étant en tranquillité, il alla à la ville de Lycopolis, qui était passée en la main des impies de quelconque que étant armes en quantité préparatifs quelconques à son intérieur. Il assiégea la ville nommée par murs, retranchements à son extérieur à cause de les impies, qui étaient à son

intérieur, qui étaient accoutumés à faire le mal en quantité à l'Égypte, étant en dehors du chemin de l'obéissance du roi et de l'obéissance de les dieux. Il fit des digues aux canaux qui faisaient aller l'eau à la ville nommée, que point purent les rois antérieures faire les choses qui comme cela; fut donné (fait) argent en quantité en dépense pour ces choses; il amena troupes, (gens), hommes de pied, chevaux, au lieu des canaux nommés, pour veiller sur eux de toute leur force à cause de les inondations de l'eau qui étaient grandes en année 8^e, que (lesquels) les canaux nommés ceux qui font aller l'eau en plaines en quantité en occupa eux (les canaux) Prit (ainsi) le roi la ville nommée de force de leur mains en temps court. Il fit faire frapper les impies qui étaient à son intérieur. Il fit eux en anéantissement comme l'action de faire du soleil et d'Horus fils (de) Isis pour ceux qui firent impiété contre eux dans les lieux nommés primitivement. Les impies qui avaient réuni troupes, étant origine pour troubler les nomes, faisant tort aux temples étant en dehors du chemin du roi et (de) son père. Donnèrent les dieux qu'il fasse frapper eux à Memphis, dans la panégyrie de la prise de la puissance suprême, que il fit, de la main de son père, il fit punir eux (selon) l'usage. Il céda les reliquats royaux que redevaient les temples jusqu'à année 9^e (sic), (reliquats) que l'on fait aller (monter) à argent, blé, en quantité, de même manière le prix des byssus que redevaient les temples dans ceux qu'ils donnaient à maison royale le

comptement pour pièces d'etoffe que on a écartées jusqu'à le temps nommé. Il ordonna cela aussi par rapport à la mesure que l'on exigeait par champs d'aroure du domaine divin, de même façon (pour) la mesure par terrain d'aroure de vignes des divins domaines des dieux il céda (cela) à eux (aux dieux). Il fit (donna) choses bonnes en quantité à Apis à Mnévis et aux autres boeufs, qui sacrés en Égypte plus-que ceux-là qui étaient qui étaient (sic) avant lui. Fut fait (donné) son coeur à leur service, époque quelconque faisant les (choses) que ils veulent pour leur sépulture (choses) grandes larges prenant (à sa charge) les (dépenses) qui sont survenues dans) leur temples, (en) faisant panégyries, faisant sacrifices, auparavant, et le reste (des) choses qui d'obligation à faire (elles). Les honneurs qui d'obligation pour les temples et les autres honneurs d'Égypte il fit établir eux, dans leur ordre selon le droit. Il donna or, argent, blé en quantité et autre bien pour le lieu d'Apis. Il fit achever la bâtisse à neuf en bâtisse belle en ordre vrai, il fit, [dis-je] achever sanctuaires, naos, autels (à neuf), des dieux; il fit faire autre leur ordre étant de coeur dieu bienfaisant pour les dieux; ayant interrogé, les honneurs des temples furent faits à nouveau (sous) son règne (en) leur ordre. Qu'ils donnent à lui les dieux, en échange de ces choses, la victoire, le triomphe, la force, le salut, la vigueur, et les autres biens tous sa puissance royale établie pour lui et ses enfants jusqu'à jamais. Avec la fortune bonne. Il est venu dans le

coeur des prêtres des temples d'Égypte tous ; les honneurs qui du (sont au) roi Ptolémée vivant toujours, le dieu épiphanie bon (en) sa bienfaisance, dans les temples, et ceux qui de les dieux philopatrons qui ont fait être lui, et ceux qui de les dieux evergètes (bienfaisants) qui ont fait être ceux qui ont fait être lui, et ceux qui de les dieux frères (Adelphes), qui ont fait être ceux qui ont fait être eux, et ceux qui de les dieux sauveurs (Soters) qui pères (de) ses pères, de faire grands eux (ces honneurs) ; qu'ils fassent établir une statue du roi Ptolémée vivant toujours, le dieu resplendissant, qui (dont) belle sa bienfaisance ; [Qu'ils disent à elle : Ptolémée sauveur du pays Beki que étant son interprétation : Ptolémée qui a vengé l'Égypte :] une image du dieu des hommes (du lieu) faisant (donnant) à lui la *harpé* de victoire, dans le temple, temple chaque, le lieu qui appar[ti]ent du temple (les dites images) sculptées selon la façon d'hommes d'Égypte. Que les prêtres servent les images dans le temple, temple chaque, fois 3 par jour, qu'ils établissent l'ornement devant elles. Qu'ils fassent à elles le reste des choses qui de droit de faire elles, comme ce que ils fassent à elles le reste des choses qui de droit de faire elles, comme ce que ils font cela aux autres dieux (dans) les panégyries, les fêtes, les jours éponymes (de nom). Qu'ils fassent paraître statue divine du roi Ptolémée, le dieu resplendissant qui (dont) belle sa bienfaisance (fils de) Ptolémée et de la reine Arsinoë les dieux aimant pères, ainsi que le naos d'or dans le temple, temple chaque.

Qu'ils fassent reposer lui (dans) le sanctuaire avec les autres naos. Lorsque les panégyries grandes, que ils font apparître les dieux en elles, sont, qu'ils fassent apparaître le naos du dieu resplendissant, qui (dont) belle sa bienfaisance, avec eux. Afin que on reconnaisse le naos aujourd'hui et le reste du temps ensuite. Que l'on fasse basilies d'or 10 du roi, étant un ureus sur elles à chacune, comme ce qui de droit de faire (cela) pour les basilies d'or sur la tête du naos, à la place de les ureus qui sont sur le reste des naos. Que le Pschent soit au milieu des basilies, parceque resplendit le roi en elle dans le sanctuaire de Memphis, quand on fit à lui les choses qui de droit de faire elles pour la prise de la puissance suprême. Qu'on établisse à la partie supérieure de l'Atew, qui en dehors des basilies au milieu de la couronne d'or qui écrite plus haut un *ut* (☥) et un *net* (†). Qu'on établisse l'ureus sur un *neb*, étant un jone *kema* sous lui sur la partie occidentale (droite) du coin au dessus du naos d'or. Qu'on établisse un ureus étant un *neb* sous lui sur un *ut* à l'orient (à la gauche) : que étant son explication ; *roi qui a illuminé l'Egypte du sud (kema) l'Egypte inférieure*. Puisque en Mésoré jour 30^e que ils font le jour de naissance du roi en lui, fut étant établi en panégyrie de fête à exode dans les temples, primitivement, de même manière, en Méchir jour 17^e, que ils font à lui les rites de la prise de la puissance suprême (en lui) principe des biens qui furent à homme quelconque la

naissance du roi toujours vivant, la prise de la puissance suprême le fit faire ces jours : 17^e jour 30^e jour ; en panégyrie par mois quelconque dans les temples d'Égypte tous. Qu'on fasse sacrifices libations et le reste des choses qui de droit de faire elles (dans) les autres panégyries (qu'ils les fassent aussi :) (dans) les 2 panégyries par mois. Les (choses) que ils font elles (en) offrandes saintes qu'on les assigne pour les hommes qui servent (déservent) leurs temples. Qu'on fasse panégyrie fête (dans) les temples et l'Égypte tous au roi Ptolémée vivant toujours, le dieu Épiphane, que belle sa bienfaisance, par année, Thot jour 1^{er} jusqu'à jours 5, prenant couronne, faisant sacrifice libation et le reste de choses qui sont d'obligation à faire elles. Les prêtres qui dans les temples d'Égypte, temple chaque, qu'ils disent à eux ; les prêtres du dieu resplendissant, que belle sa bienfaisance par dessus les autres noms de prêtre. Qu'ils l'écrivent dans le dépôt de toute parole. Qu'ils écrivent la puissance de prêtre du dieu resplendissant que belle sa bienfaisance sur leurs anneaux que ils portent sur eux. Que cela soit étant accordé, en la main des hommes du peuple aussi qui désirent faire fête de même au naos d'or du dieu resplendissant que belle sa bienfaisance que plus haut, faire être lui dans leurs lieux. Qu'ils fassent les panégyries les fêtes qui écrives plus haut par année, afin que (qu'il soit) étant connu que ceux qui en Égypte font honneur au dieu, épiphane euchariste comme ce que de droit de faire. Qu'on écrive le décret sur une stèle de pierre dure en

écriture de parole divine, écriture de livre, écriture grecque. Qu'on l'établisse dans les temples premiers, les 2^{es} temples, les 3^{es} temples, près de la statue du dieu roi vivant toujours.

GERMAN TRANSLATION BY J. J. HESS.¹

1. [Im Jahre 9—am 4. Tage des Monats Xandikos], welcher dem 18. Tage des Meschir der Ägypter entspricht,—des jungen Königs, der als König an der Stelle seines Vaters erschien, des Herren der schlangenförmigen Embleme (des Südens und des Nordens), dessen Ruhm gewaltig ist, der Ägypten erhoben hat, indem er es glücklich machte, dessen Herz wohlthätig (gesinnt) ist gegen die Götter, der seinem Feinde überlegen ist, der das Leben der Menschen verschönerte, des Herren der Jahre der dreissigs-jährigen Periode—, der Ptah dem Erhabenen gleicht, des sonnengleichen Königs, 2 [des Königs der obern und] untern Districte, des Sohnes der väterliebenden Götter, den Ptah auserwählte (und) dem Rê Sieg verlieh, des lebenden Bildes des Ammon, des Sohnes der Sonne Ptolemaios, des ewig Lebenden, von Ptah Geliebten, des sich manifestierenden Gottes, dessen Wohlthaten herrlich sind, des Sohnes des Ptolemaios und der Arsinoe, der väterliebenden Götter—als Aiatos, der Sohn des Aiatos, Priester war des Alexandros und der rettenden Götter und 3 der Götter Brüder und der wohlthätigen Götter und der väterliebenden Götter und

¹ *Der Demotische Teil der Dreisprachigen Inschrift von „Rosette“, Freiburg, 1902, pp. vii.—x.*

des Königs Ptolemaios, des Gottes, der sich manifestierte, dessen Wohlthaten herrlich sind, (und) als Pyrrha, die Tochter des Philinos, Trägerin des Siegesgeschenkes vor Berenike, der Wohlthätigen, war (und) als Areia, die Tochter des Diogenes, die Trägerin **4** des Körbchens vor Arsinoe, der Bruderliebenden war, (und) als Eirene, die Tochter des Ptolemaios, also Priesterin der Arsinoe, der Vaterliebenden (fungierte)—an diesem Tage (Decret:) : Es sprachen die Oberweissager und die Götterdiener und die Priester, die in das Heiligtum zum Bekleidung der Götter eingehen, und die Schreiber der heiligen Schriftstücke und die Schreiber des doppelten Hauses des Lebens und die übrigen Priester, die gekommen waren von den Tempeln Ägyptens **5** [nach Memphis zu] dem Feste der Übernahme der hohen Würde des Königs Ptolemaios, das ewig Lebenden, des von Ptah Geliebten, des Gottes, der sich manifestiert, dessen Wohlthaten herrlich sind von Seiten seines Vaters, (und) die sich im Gotteshause zu Memphis versammelt hatten :

Weil es geschah, dass der König Ptolemaios, der ewig Lebende, der sich manifestierende Gott, dessen Wohlthaten schön sind, der Sohn des Königs Ptolemaios **6** [und der Königin] Arsinoe, der vaterliebenden Götter, viele Wohlthaten erwies den Tempeln Ägyptens und allen denen, die unter seiner königlichen Herrschaft waren, indem er ein Gott ist, Sohn eines Gottes (und) einer Göttin, Ebenbild des Horos, des Sohnes der Isis, (und) des Osiris, der seinem Vater Osiris beistand :

(und) weil sein Herz wohlthätig gesinnt ist für die Götter, indem er viel Silber (und) viel Getreide für die Tempel Ägyptens gab **7** [und vieles aufwendete,] um die Ruhe in Ägypten herzustellen (und) die Tempel aufzurichten und denen, die ihm anhingen (und) allen denen, die unter seiner hohen Herrschaft standen, (und) von den Steuern und Staatseinkünften, die in Ägypten bestanden, einen Teil verringerte (und) einen Teil ganz erliess, um das Kriegsvolk und alle andern Leute zur Zeit seiner **8** Königsherrschaft zufrieden zu stellen (und) er von den Schulden, welche die Bewohner von Ägypten und alle, welche unter seiner königlichen Herrschaft standen, an den König schuldeten und die eine grosse Summe ausmachten, Abstand nahm und diejenigen, die eingeschlossen und die, welche seit langer Zeit unter Anklage standen, gehen liess (und) bezüglich der Tempeleinkünfte der Götter und des Geldes und Getreides, das man als Syntaxis **9** den Tempeln entrichte, (und auch bezüglich) der Anteile, die den Göttern an den Weinbergen und Gärten gehören, und allen übrigen, die sie (d. h. die Tempel) unter seinem Vater besassen verordnete, dass sie bei ihnen verbleiben sollten, (und) auch bezüglich der Priester befahl, dass sie, um Priester zu werden, keine höhere Taxe zu entrichten hätten, als sie es bis zum Jahre I seines Vaters gethan hatten, (und er auch) die **10** Tempel-Würdenträger von der Fahrt entband, welche sie alljährlich nach dem Hause des Alexandros, ausgeführt hatten, er auch verordnete, dass die

Schiffer nicht gepresst werden sollten, und er $\frac{2}{3}$ des Byssosstoffe, welche man von den Tempeln an den Palast ablieferte, erliess (und) alles, was seit langer Zeit vernachlässigt worden war, in sein Gleichgewicht zurückführte : **11** indem er jede Sorge auf sich nahm, um zu veranlassen, dass, was den Göttern zu erweisen die Sitte war, in der richtigen Art gemacht würde, und des gleichen, dass den Leuten Gerechtigkeit widerführe, gleichwie es that Thot, der zweimal Grosse, (und) er auch verordnete bezüglich derer, die zurückkommen würden von den Kämpfern und den übrigen Leuten, die im Kampfe der Revolution, die in Ägypten stattfand, schlecht gesinnt waren, dass **12** sie in ihre (Heimats) orte zurückkehren (und) im Besitze ihrer Güter bleiben (können) : (und) er jede Sorge auf sich nahm, um Kriegsvolk, Reiterei (und) Schiffe gegen diejenigen zu senden, welche zu Wasser und zu Lande gekommen waren, um gegen Ägypten zu kämpfen, einen grossen Aufwand von Silber und Getreide dafür machend, damit die Tempel und die Bewohner von Ägypten ruhig wären,—er ging nämlich nach der durch die Feinde eingenommenen Stadt Shkam **13**, in der gerüstete Katapulten und jegliche Vorbereitung sich befanden, (und) umschloss die genannte Stadt mit Mauer und Wall wegen der Feinde, die darin sich befanden und Ägypten grossen Schaden verursacht hatten, indem sie dem Weg des Befehles des Königs und des Befehles **14** der Götter verlassen hatten, und liess abdämmen die Kanäle welche das Wasser zur

genannten Stadt leiteten, etwas das die früheren Könige nicht zu thun vermochten, indem er dafür eine Menge Geld aufwendete, und beorderte Krieger, Fussvolk und Reiterei nach den Mundungen der genannten Kanäle, um sie zu bewachen und sie zu bewahren wegen des ungewöhnlichen Steigens des Wassers, das in Jahre 8 in **15** den genannten Kanälen, die die Felder bewässern und die ungemein tief sind, stattfand ; (und) es nahm der König die genannte Stadt mit starker Hand in kurzer Zeit und schlug die Feinde, die darin waren, und vernichtete sie gleichwie Rê [Lies 'Thot'] und Horos, der Sohn der Isis, es denen that, die vorher an den genannten Orten ihre Feinde wurden **16** ; (und) die Götter liessen ihn die Feinde, die Kriegsvolk gesammelt (und) die Revolution in den Bezirken begonnen und Unheil gegen die Tempel verübt hatten, indem sie den Weg des Königs und seines Vaters verliessen, in Memphis am Feste der Übernahme der hoher Regierung schlagen : er liess sie ans Holz (d. i. Kreuz) spannen (?)—(und da) er den Rest **17** dessen, was die Tempel bis zum Jahre 9 dem Könige schuldeten, und der eine grosse Summe an Silber und Getreide ausmachte, desgleichen den Preis der Byssostoffe, die die Tempel unter dem, was sie dem königlichen Hause abzuliefern hatten, schuldeten und die Taxe für die Abteilung in Stücke, die sie bis zur genannten Epoche entrichteten, erliess (und) da er bezüglich der Arabe, die man von den Ackern der Tempelgütern einforderte, und **18** desgleichen von dem

Keramion, (das) von den Weingäten der Tempelgüter (entrichtet wurde,) Abstand nahm (und) er viele Wohlthaten dem Apis, Mnevis und den andern heiligen Tieren Ägyptens erwies: mehr als alle seine Vorgänger, alle Zeit bedacht auf ihr Gebot, indem er reichlich und grossartig das spendete, was sie für ihre Bestattung benötigen (und) das beschaffte, was sie **19** für ihre Tempel erhielten, indem er die früher üblichen Feste und Brandopfer sowie die übrigen wichtigen Ehrenbezeugungen die den Tempeln gebühren, und die übrigen Ehrenbezeugungen Ägyptens in ihrer richtigen Weise aufrecht erhielt, (da) er viel Gold, Silber (und) Getreide und anderes mehr an den Apistempel gab, prächtige Neubauten ausführte **20** (und) neue Tempel, Naos (und) Altäre für die Götter erbauen (und noch) anderes gebührlich machen liess, da er das Herz eines wohlthätigen Gottes für die Götter hatte, der die Ehrenbezeugungen der Tempel berücksichtigte, um sie erneuern zu lassen unter seiner Herrschaft in der Weise, wie es ihnen ziemt: wofür ihm die Götter den Sieg, die Kraft, die Stärke, das Heil **21** und die Gesundheit und alle andern Wohlthaten verleihen mögen, sowie dass die königliche Würde bei ihn und seinen Kindern ewig verbleiben möge zu glücklichem Ausgange!—

Also haben die Priester aller Tempel Ägyptens beschlossen die Ehrenbezeugungen, die dem Könige Ptolemaios, dem ewig Lebenden, dem sich manifestierenden Gotte, dessen Wohlthaten herrlich sind, in den

Tempeln (zukommen) **22** und diejenigen, welche den väterliebenden Göttern, die ihn erzeugten, und diejenigen, welche den Götterbrüdern, die die erzeugten, die diese erzeugten, und diejenigen, die den rettenden Göttern, den Vätern seiner Väter zukommen, zu vermehren, dadurch dass sie aufstellen eine Statue des Königs Ptolemaios, des ewig Lebenden, des sich manifestierenden Gottes, dessen Wohlthaten herrlich sind, **23** die sie nennen sollen : die des Ptolemaios nd Bki d.h. die des Ptolemaios, der Ägypten beigestanden hat, zusammt einen Statue des höchsten (?) Gottes, der ihm die Siegeswaffe überreicht, in allen Tempeln an dem sichtbarsten Orte des Tempels, indem sie es ausführen gemäss der Weise der Ägypter, (ferner), dass die Priester die Statuen in allen Tempeln dreimal täglich bedienen, **24** indem sie Opfergegenstände (?) vor sie setzen und die übrigen rechtmässigen Ceremonien für sie ausführen, gleichwie sie es den andern Göttern an den Festen, Processionen und Namenstagen thun, und dass sie ein göttliches Bildnis des Königs Ptolemaios des sich manifestierenden Gottes, dessen Wohlthaten herrlich sind, des Sohnes des Ptolemaios, und der Königin Arsinoe, der väterliebenden Götter, erscheinen lassen mit der goldenen Kapelle in allen Tempeln **25** und dass sie sie aufstellen im Heiligtume mit den andern goldenen Kapellen und dass sie an den grossen Festen, an denen sie die Götter erscheinen lassen, (auch) die Kapelle des Gottes der sich manifestiert, dessen Wohlthaten herrlich sind, mit ihnen erscheinen lassen

und dass sie nun zur Kennzeichnung der Kapelle jetzt und für die Zukunft 10 goldene königliche Doppelkronen, an denen auf jede einzelne, eine Schlange angebracht ist, wie es **26** rechtmässiger Weise für die goldenen Doppelkronen gemacht wird, auf die Kapelle setzen an Stelle der Schlangen, die sich auf den übrigen Kapellen befinden, so dass die Schent in der Mitte der Doppelkronen stehe,—weil es geschah, dass der König mit ihr im Tempel von Memphis erschien, als man ihm die rechtmässigen Ceremonien bei der Übernahme der hohen Würde ausföhre—and dass sie auf die obere Fläche des Viereckes (das) ausserhalb der Doppelkronen (herumläuft), vor **27** die oben beschriebene goldene Doppelkrone einen Papyrus und eine Südpflanze setzen, in der Weise, dass man eine Schlange auf einem Nebzeichen, unter dem sich eine Südpflanze befindet, auf der rechten Ecke oben auf dem goldenen Naos befestige und dass man eine Schlange, unter der ein Nebzeichen ist, auf eine Papyruspflanze setze nach der linken Seite, dessen Erklärung ist; der König, der erleuchtet Ober- und Unterägypten—(und) weil der 30. Mesôrê, an dem man **28** den Geburtstag des Königs feiert, und der (schon) früher als Fest und Procession(stag) in den Tempeln festgesetzt war, ebenso wie der 17 Paape, an welchem man ihm die Ceremonien der Übernahme der hohen Würde ausführte, der Anfang von Wohlthaten war, die allen Menschen zu Teil wurden d.h. die Geburt des ewiglebenden Königs und die Übernahme der hohen

Würde; so sollen diese Tage, der 17, and der 30, zu monatlichen Festen in allen Tempeln Ägyptens gemacht werden. So dass man **29** Brandopfer, Libationen und die übrigen Dinge, die rechtmässiger Weise an den andern Festen beschlossen, dass man das, was als Opfer dargebracht wird, den Leuten zukommen lasse, die in den Tempeln dienen, und dass man Feste (und) Processionen in den Tempeln und in ganz Ägypten veranstalte für den König Ptolemaios, den ewig Lebenden, den sich manifestierenden Gott, dessen Wohlthaten herrlich sind alljährlich vom 1. bis zum 5 Thout, wobei sich die Leute bekränzen **30** Brand- und Trankopfer und die übrigen üblichen Dinge verrichten, und dass die Priester aller Tempel Ägyptens zu den andern Priestertiteln den Titel: Priester des sich manifestierenden Gottes, dessen Wohlthaten herrlich sind, zulegen, und dass sie diesen Titel auf alle deponierten (?) Schriften schreiben und die Würde eines Priesters des sich manifestierenden Gottes, dessen Wohlthaten herrlich sind, auf ihre Ringe eingravieren **31**, und dass es den Leuten und den Kriegern, die wünschen, gleicherweise die oben besprochene goldene Kapelle des sich manifestierenden Gottes, dessen Wohlthaten herrlich sind, erscheinen zu lassen, erlaubt (?) sei, sie bei sich zu haben, und dass sie alljährlich die oben beschriebenen Feste und Processionen abhalten, und (sie beschlossen) damit es bekannt sei, warum die Ägypter den sich manifestierenden Gott, dessen Wohlthaten herrlich sind,

ehren wie es sich gebührt, das man schreibe dies Decret auf eine Stele von hartem Stein in der Schrift der Götterworte, der Schrift der Schriftstücke (und) der Schrift der Jonier (und) dass man sie aufstelle in den Tempeln erster, zweiter (und) dritter Ordnung an die Seite der Statue des Gottes Ptolemaios, des ewig Lebenden.

CHAPTER VI.

THE GREEK TEXT OF THE ROSETTA STONE.

THE Greek version of the decree of the priests of Memphis which is found on the Rosetta Stone was, as has already been said, made from the original Demotic version, and enough has been said to show that it must only be regarded as a paraphrastic and somewhat loose rendering of it. When it was made the priests of Memphis were sufficiently influential to insist that their resolutions at the great Council should be drafted in Egyptian, the native language of the country, and should be written down in Demotic. They succeeded in persuading the young king that it was their god Ptah, and not Amen of Thebes, who had elected him to the throne. In these days when, thanks to the labours of the eminent Demotologists, DR. H. BRUGSCH, M. E. RÉVILLOUT, and DR. HESS, so much is known of the Demotic version, and an almost complete hieroglyphic version is extant, the Greek rendering is not so important to the Egyptologist as formerly, but it is nevertheless a long and most valuable document, and must always

possess the greatest interest for everyone who studies the decipherment of the Egyptian hieroglyphics, and the history of Egypt under the Ptolemies.

The Greek text¹ of the Rosetta Stone will be found in reproductions of the monument, published in several authoritative works, e.g., *Vetusta Monumenta*, vol. iv., plates viii. and ix.; *Description de l'Égypte*, tom. v., plates v., vi., vii.; and Lepsius, *Auswahl*, plates xviii., xix.; but besides these many careful editions have been issued with elaborate commentaries by English and Continental scholars, and of these the following are the most important:—AMEILHON, *Éclaircissements sur l'inscription grecque du monument trouvé à Rosette*, Paris, 1803; Duane, *Coins of the Seleucidae*, p. 190 ff., London, 1803; C. G. HEYNE, *Commentatio in inscriptionem graecam monumenti trinis titulis insigniti ex Aegypto Londinum apportati*, in tom. xv., of *Comment. Soc. R. Sc. Gōtt.*, pp. 260-280, Göttingen, 1804; J. BAILEY, *Hieroglyphicorum Origo et Natura*, Cambridge, 1816; W. DRUMANN, *Commentatio in inscriptionem prope Rosettam inventam*, Regiomont, 1822; W. DRUMANN, *Historisch-antiquarische Untersuchungen über Aegypten, oder die Inschrift von Rosetta aus dem Griechischen übersetzt und erläutert*, Königsberg, 1823; LETRONNE, in the Appendix to DIDOT's *Fragmenta*

¹ The earliest transcript published in England is entitled, “The Greek Version of the Decree of the Egyptian Priests in honor of Ptolemy the Fifth, surnamed Epiphanes. London: printed by John Nichols and Son, 1802.”

Historicorum Graecorum, tom. i., with C. MÜLLER's Commentary, Paris, 1840; LETRONNE, *Recueil des Inscriptions grecques et latines d'Égypte*, Paris, 1842; BOECKH, *Corpus Inscriptionum Graecarum*, tom. iii., No. 4697, p. 334 ff., Berlin, 1853. The Greek text printed in the following pages is that of Boeckh, with additions and emendations by PORSON, LETRONNE, and others.

The first English translation of the Greek text appears to have been made by Prebendary Plumtre (of Worcester), and was published in the *Gentleman's Magazine* for 1802, vol. lxxii., p. 1106 f.; in 1803 another appeared in DUANE, *Coins of the Seleucidae*, p. 190 ff.; in 1809 Dr. E. D. CLARKE published Professor PORSON's translation in *Greek Marbles*, p. 58 ff. Among modern English translations may be mentioned those of Dr. S. BIRCH in ARUNDALE AND BONOMI, *Gallery of Antiquities*, p. 114, and in *Records of the Past*, vol. iv., p. 71 ff., London, 1875; and those of Prof. MAHAFFY, in *Empire of the Ptolemies*, pp. 316-327 (with Greek text), and in *The Ptolemaic Dynasty*, p. 152 ff. The earliest French translation published was that of AMEILIION, *Éclaircissements*, pp. 108-116, Paris, 1803; but M. Du Theil had partly prepared one before he attacked the work in 1802. Another excellent French translation was made in 1824 by LETRONNE, who prepared it specially for the use of CHAMPOLLION LE JEUNE; it was published in 1841 (Didot's *Frag. Hist. Graec.*, vol. i.; Paris, 1841)



CROWNING THE ATHLOPHOROS

(From a Roman terra-cotta relief in the British Museum).

MOULD FOR RELIEF, representing a victor in a chariot race. In the centre is the victorious charioteer to the front, with a large palm branch in the left hand, the right hand raised to support a prize crown ornamented with three bands of patterns in relief. On the left a *quadriga* advances, in which the charioteer, dressed as last, holds a palm branch in the left hand; round the *anys*, a vandyked pattern. On the right another *quadriga* advances, in which is a charioteer with right hand raised to his head, and on the extreme right is a bearded man in long chiton and himation, looking to left. In the background the circus is indicated by two statues on columns, each holding out some attribute, and at either end is a circular building with domed roof.



CANEPIHOROS, OR PRIESTESS OF DEMETER,
bearing on her head a basket for the fruits of the earth
(From a statue in the British Museum).

Three good Latin translations of the Greek text may be mentioned, namely, those of AMEILHON, published in 1803, C. G. HEYNE, published in 1804, and J. BAILEY, published in 1816. Of German translations the most important from a bibliographical point of view is that of W. DRUMANN, which was published in 1822-1824; of value bibliographically also is FRANCESCO RICARDI's Italian translation, which appeared at Genoa in 1833 under the title *Compimento e traduzione della parte greca e geroglifica della Pietra di Rosetta col Catalogo di tutti i geroglifici spiegati in Italiano*. It is almost incredible, but this bold, Egyptological pioneer gave a plate in his work in which he restores the missing portions of the fourteen lines of the hieroglyphic version which now remain, and fails to perceive that nearly one-half of that version is wanting! As the translations of the Greek text enumerated above are of interest and value in connexion with the history of Egyptian decipherment, and as they are only to be found in books not readily accessible, it has been thought well to reprint them at the end of this section of the present work; the Greek text has also been translated into Hebrew, but as it has no value for the general reader it has not been reprinted here.

The information given on the two preceding plates, which illustrate the treatment of the Athlophoros and Canephoros in Greek art, I owe to Mr. A. S. Murray, LL.D., keeper of the Greek and Roman Antiquities in the British Museum.

THE GREEK TEXT OF THE ROSETTA STONE.

ENGLISH RENDERING.

- 1 "Under the reign of the YOUNG [GOD], who hath
"received the sovereignty from his father, the
"lord of diadems, who is exceedingly glorious,
"who hath stablished EGYPT firmly, who holdeth
- 2 "the gods in reverence, who hath vanquished his
"enemies, who hath made straight the life of men,
"lord of the thirty-year festivals, like HEPHAISTOS
"the Great, of the king, like HELIOS,¹
- 3 "great king, both of the Upper Country, and of
"the Lower Country, of offspring of the gods,
"PHILOPATORES, whom HEPHAISTOS² hath chosen,
"to whom HELIOS hath given victory, the living
"Image of ZEUS,³ son of Helios, of PTOLEMY,
- 4 "the everliving, the beloved of PTAH, in the ninth
"year, when AETOS, the son of AETOS, was priest
"of ALEXANDER, and of the gods SOTERES, and of
"the gods ADELPHI, and of the gods EUERGETES,
"and of the gods PHILOPATORES, and
- 5 "of the god EPIPHANES EUCHARISTOS; Pyrrha,
"daughter of PHILINOS, being the Athlophoros⁴
"of BERENIKE EUERGETES, [and] AREIA, daughter

¹ I.e., Rā.² I.e., Ptah.³ I.e., Amen, great god of Thebes. Note, however, that it was Ptah, god of Memphis, who elected him to the throne.⁴ See the illustration on p. 96.

THE GREEK TEXT OF THE ROSETTA STONE.

TRANSCRIPT.

- 1 *Βασιλέυοντος τοῦ νέου, καὶ παραλαβόντος τὴν βασιλείαν παρὰ τοῦ πατρός, κυρίου βασιλειῶν, μεγαλοδόξου, τοῦ τὴν Αἴγυπτον καταστησα- μένου καὶ τὰ πρὸς τοὺς*
- 2 *θεοὺς εὐσεβοῦς, ἀντιπάλων ὑπερτέρου, τοῦ τὸν βίον τῶν ἀνθρώπων ἐπανορθώσαντος, κυρίου τριακονταετηρίδων, καθάπερ ὁ Ἡφαιστος ὁ μέγας βασιλέως, καθάπερ ὁ Ἡλιος*
- 3 *μέγας βασιλεύς τῶν τε ἄνω καὶ τῶν κάτω χωρῶν· ἐκγόνου θεῶν Φιλοπατόρων· ὃν ὁ Ἡφαιστος ἐδοκίμασεν· ὁ ὁ Ἡλιος ἔδωκεν τὴν νίκην· εἰκόνος ζώσης τοῦ Διὸς, νίον τοῦ Ἡλίου, Πτολεμαίου,*
- 4 *αἰωνοβίου, ἡγαπημένου ὑπὸ τοῦ Φθᾶ. ἔτους ἐνά- του, ἐφ' ἱερέως Ἀέτου τοῦ Ἀέτου Ἀλεξάνδρου, καὶ θεῶν Σωτήρων, καὶ θεῶν Ἀδελφῶν, καὶ θεῶν Εὐεργετῶν, καὶ θεῶν Φιλοπατόρων καὶ*
- 5 *θεοῦ Ἐπιφανοῦς Εὐχαρίστου· ἀθλοφόρου Βερενίκης Εὐεργέτιδος, Πύρρας τῆς Φιλίνου· κανηφόρου Ἀρσινόης Φιλαδέλφου, Ἀρείας τῆς*

“of DIOGENES, the Kanephoros¹ of ARSINOË
 “PHILADELPHOS, and EIRENE,
 6 “the daughter of PTOLEMY, being priestess of
 “ARSINOË PHILOPATOR; the FOURTH day of the
 “month XANDIKOS,² which corresponds to the
 “EIGHTEENTH day of the Egyptian month of
 “MEKHIR.³

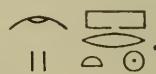
“DECREE.

“The High-priests, and the Prophets, and those
 “who go into the sanctuary for [the purpose of]
 “dressing the
 7 “gods, and the Bearers of feathers, and the
 “Sacred Scribes, and all the other priests, who
 “have gathered themselves together from the
 “temples throughout the country before the king
 “in MEMPHIS, for the [commemorative]⁴ festival
 “of the reception of the
 8 “kingdom, by PTOLEMY, the everliving, the beloved
 “of PTAH, the God EPIPHANES⁵ EUCHARISTOS,⁶

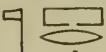
¹ See the illustration on p. 97.

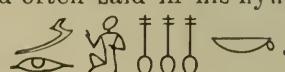
² Or, Ξανθικός, the name of the month of April among the Macedonians.

³ The second month of the season PERT,



⁴ See Mahaffy, *Ptolemaic Dynasty*, p. 153.

⁵ In Egyptian , “the god who cometh forth”; *per* is applied to the rising, or appearance, of a star.

⁶ In Egyptian , “lord of beauties,” in allusion to the king representing the sun. The deceased often said in his hymn to Rā, “Let me look upon thy beauties” .

Διογένους· Ἱερείας Ἀρσινόης Φιλοπάτορος,
Εἰρήνης

6 τῆς Πτολεμαίου, μηνὸς Ξανδικοῦ τετράδι,
Αἰγυπτίων δὲ Μεχεὶρ ὀκτωκαιδεκάτη·

Ψήφισμα.

οἱ ἀρχιερεῖς καὶ προφῆται καὶ οἱ εἰς τὸ
ἄδυτον εἰ[σ] πορευόμενοι πρὸς τὸν στολισμὸν
τῶν

7 θεῶν, καὶ πτεροφόρ[α]ι¹ καὶ Ἱερογραμματεῖς,
καὶ οἱ ἄλλοι Ἱερεῖς πάντες, οἱ ἀπαντήσαντες
ἐκ τῶν κατὰ τὴν χώραν Ἱερῶν εἰς Μέμφιν τῷ
βασιλεῖ, πρὸς τὴν πανήγυριν τῆς παραλή-
ψεως τῆς

8 βασιλείας, τῆς Πτολεμαίου, αἰωνοβίου, ἡγαπη-
μένου ὑπὸ τοῦ Φθᾶ, θεοῦ Ἐπιφανοῦς Εὐχα-
ρίστου, ἦν παρελαβεν παρὰ τοῦ πατρὸς αὐτοῦ,

“ which he received from his father, being gathered
“ together in the temple of MEMPHIS, on this day,
“ decreed [thus]:—

- 9 “ Inasmuch as King PTOLEMY, the beloved of
“ PTAH, the God EPIPHANES EUCHARISTOS, the
“ Offspring of King Ptolemy and Queen Arsinoë,
“ the GODS PHILOPATORES, hath given many
“ benefactions, both to the temples, and
- 10 “ to those that dwell therein, and unto all those
“ who are subject to his dominion, being a God,
“ [and] born of a God and Goddess, even like
“ HORUS, the son of ISIS and OSIRIS, who avenged
“ his father OSIRIS ; and towards the gods
- 11 “ being full of benevolent piety, hath dedicated to
“ the temple revenues in money and in provisions ;
“ and hath incurred great expenses in order that
“ he might bring EGYPT into a state of prosperity,
“ and might establish the temples ;
- 12 “ and hath given away freely of all the moneys
“ which were his own ; and of the taxes and dues
“ which come to him in Egypt, some he hath
“ finally suppressed, and others he hath dimi-
“ nished, so that the people (i.e., natives) and all
“ the others (i.e., the foreigners and foreign
“ settlers)
- 13 “ might be prosperous during his reign ; and hath
“ remitted to the inhabitants of EGYPT, and to
“ those who were in the rest of his kingdom, the
“ debts which were due to the royal treasury, and

συναχθέντες ἐν τῷ ἐν Μέμφει ἱερῷ, τῇ ἡμέρᾳ ταύτῃ εἶπαν·

9 Ἐπειδὴ βασιλεὺς Πτολεμαῖος, αἰωνόβιος, ἡγαπημένος ὑπὸ τοῦ Φθᾶ, θεὸς Ἐπιφανῆς Εὐχάριστος, ὁ ἐγ βασιλέως Πτολεμαίου καὶ βασιλίσσης Ἀρσινόης, θεῶν Φιλοπατόρων, κατὰ πολλὰ εὐεργέτηκεν τὰ θ' ἱερὰ καὶ

10 τοὺς ἐν αὐτοῖς ὄντας, καὶ τοὺς ὑπὰ τὴν ἑαυτοῦ βασιλείαν τασσομένους ἅπαντας ὑπάρχων θεὸς ἐκ θεοῦ καὶ θεᾶς, καθάπερ Ἄιρος, ὁ τῆς Ἰσιος καὶ Ὀσίριος νιός, ὁ ἐπαμύνας τῷ πατρὶ αὐτοῦ Ὀσίρει, τά [τε] πρὸς θεοὺς

11 εὐεργετικῶς διακείμενος, ἀνατέθεικεν εἰς τὰ ἱερὰ ἀργυρικάς τε καὶ σιτι[κ]ὰς προσόδους· καὶ δαπάνας πολλὰς ὑπομεμένηκεν, ἔνεκα τοῦ τῆν Αἰγυπτον εἰς εὐδίαν ἀγαγεῖν, καὶ τὰ ἱερὰ καταστήσασθαι,

12 ταῖς τε ἑαυτοῦ δυνάμεσιν πεφιλανθρώπηκε πάσαις, καὶ ἀπὸ τῶν ὑπαρχουσῶν ἐν Αἰγύπτῳ προσόδων καὶ φορολογιῶν τινὰς μὲν εἰς τέλος ἀφῆκεν, ἄλλας δὲ κεκούφικεν, ὅπως ὁ τε λαὸς καὶ οἱ ἄλλοι πάντες ἐν

13 εὐθηνίᾳ ὅσιν ἐπὶ τῆς ἑαυτοῦ βασιλείας· τά τε βασιλικὰ ὄφειλήματα, ἃ προσώφειλον οἱ ἐν Αἰγύπτῳ καὶ οἱ ἐν τῇ λοιπῇ βασιλείᾳ αὐτοῦ,

“were very many indeed in number; and those
“who were in the prisons,

14 “and who were there because of the [non-settle-
“ment of the cases] in which they were parties,
“and which were of long standing, he hath set
“free from the charges which had been made
“against them; and hath ordered that the
“revenues of the temples and the grant which is
“made to them each year, both in corn

15 “and money, and also the proper portion [which
“is assigned] to the gods from the vineyards, and
“from the gardens and the other things which
“belonged to the gods, should, as in the reign of
“his father,

16 “remain the same; and, in respect of the priests
“also, he hath commanded that they should pay
“no more as their fee for consecration than
“what they had been assessed up to the first year
“of the reign of his father; and he hath further
“released

17 “those who belong to the priestly class from
“sailing down [the NILE] each year to ALEXAN-
“DRIA; and he hath likewise commanded that
“men shall no longer be seized [and compelled to
“serve] in the navy; and of the tax upon byssus
“cloth which is paid to the royal treasury by the
“temples

18 “he hath remitted two-thirds; and whatsoever
“things had been neglected in times past he hath

ὄντα πολλὰ, τῷ πλήθει ἀφῆκεν, καὶ τοὺς ἐν ταῖς φυλακαῖς

14 ἀπηγμένους, καὶ τοὺς ἐν αἰτίαις ὄντας ἐκ πολλοῦ χρόνου, ἀπέλυσε τῶν ἐνκεκλημένων· προσέταξε δὲ καὶ τὰς προσόδους τῶν Ἱερῶν, καὶ τὰς διδομένας εἰς αὐτὰ κατ' ἐνιαυτὸν συντάξεις, σιτι-

15 κάς τε καὶ ἀργυρικάς, ὁμοίως δὲ καὶ τὰς καθηκούσας ἀπομοίρας τοῖς θεοῖς, ἀπὸ τε τῆς ἀμπελίτιδος γῆς, καὶ τῶν παραδείσων, καὶ τῶν ἄλλων τῶν ὑπαρξάντων τοῖς θεοῖς, ἐπὶ τοῦ πατρὸς αὐτοῦ,

16 μένειν ἐπὶ χώρας· προσέταξεν δὲ καὶ περὶ τῶν Ἱερέων, ὅπως μηθὲν πλεῖον διδῶσιν εἰς τὸ τελεστικὸν, οὗ ἐτάσσοντα ἔως τοῦ πρώτου ἔτους, ἐπὶ τοῦ πατρὸς αὐτοῦ· ἀπέλυσεν δὲ καὶ τοὺς ἐκ τῶν

17 Ἱερῶν ἐθνῶν τοῦ κατ' ἐνιαυτὸν εἰς Ἀλεξάνδρειαν κατάπλου· προσέταξεν δὲ καὶ τὴν σύλληψιν τῶν εἰς τὴν ναυτείαν μὴ ποιεῖσθαι· τῶν τ' εἰς τὸ βασιλικὸν συντελουμένων ἐν τοῖς Ἱεροῖς βυσσίνων

18 ὁθονίων ἀπέλυσεν τὰ δύο μέρη· τά τε ἐγλελειμμένα πάντα ἐν τοῖς πρότερον χρόνοις ἀποκα-

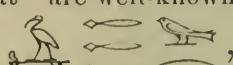
“restored and set in the order in which they
 “should be; and he hath taken care that the
 “things which ought to be performed for the gods
 “should be

19 “rightly carried out; and moreover, he hath
 “administered justice unto every man, even like
 “HERMES, the great and great;¹ and he hath
 “further ordered that those of the soldiers who
 “had returned, and of the others

20 “who had held rebellious opinions in the troubled
 “times, should, having come back, be allowed to
 “keep possession of their own property; and he
 “made provision that forces of cavalry and
 “infantry should be despatched, and ships also,
 “against those who were about to invade

21 “EGYPT, both by sea and by land, incurring [in
 “the work] great expenses in money and in corn,
 “so that the temples and all that were in the
 “country might be in a state of security; and
 “having gone

22 “to LYCOPOLIS,² that [city] which is in the
 “Busirite nome, which had been taken and forti-
 “fied against a siege with an arsenal which was
 “full of weapons of war and supplies of every
 “kind, of long standing

¹ The “twice great,” and “great thrice great” are well-known titles of Thoth; compare  and Dizionario, p. 1274.

² In the Demotic text the city is called SUKAM.

τέστηο εν εἰς τὴν καθήκουσαν τάξιν, φροντίζων
ὅπως τὰ εἰθισμένα συντελῆται τοῖ[ς] θεοῖς,
κατὰ τὸ

19 προσῆκον· ὅμοιώς δὲ καὶ τὸ δίκαιον πᾶσιν
ἀπένειμεν, καθάπερ Ἐρμῆς ὁ μέγας καὶ μέγας·
πρ[ο]σέταξεν δὲ καὶ τοὺς καταπορευομένους
ἐκ τε τῶν μαχίμων, καὶ τῶν ἄλλων, τῶν
ἄλλοτρια

20 φρονησάντων, ἐν τοῖς κατὰ τὴν ταραχὴν
καιροῖς, κατελθόντας μένειν ἐπὶ τῶν ἴδιων
κτήσεων· προενοήθη δὲ καὶ ὅπως ἐξαποστα-
λῶσιν δυνάμεις ἵππικαί τε καὶ πεζικαὶ, καὶ
νῆες, ἐπὶ τοῦς ἐπελθόντας

21 ἐπὶ τὴν Αἴγυπτον κατὰ τε τὴν θάλασσαν καὶ
τὴν ἥπειρον, ὑπομείνας δαπάνας ἀργυρικάς τε
καὶ σιτικὰς μεγάλας, ὅπως τὰ θ' ἵερὰ, καὶ οἱ
ἐν αὐτῇ πάντ[ε]ς, ἐν ἀσφαλείᾳ¹ ὥσιν· παρ-
γινόμε-

22 νος δὲ καὶ εἰς Λύκων πόλιν, τὴν ἐν τῷ Βου-
σιρίτη, ἡ ἦν κατειλημμένη καὶ ὡχυρωμένη
πρὸς πολιορκίαν ὅπλων τε παραθέσει δαψι-
λεστέρᾳ καὶ τῇ ἄλλῃ χορηγίᾳ πάσῃ, ὡς ἀν
ἐκ πολλοῦ

¹ Strack has ἀσφαλιά.

23 "being the disaffection of the impious men
"who were gathered together into it, who had
"wrought much evil on the temples and on
"all those who dwelt in EGYPT, and having
"encamped

24 "against them, he surrounded it with mounds,
"and trenches, and marvellous walls; and
"when the NILE made a great rise in the
"eighth year, and being about, as usual, to flood
"out

25 "the plains, he held in check [the river], having
"dammed up in many places the mouths of the
"canals [which flow from it], and in the carry-
"ing out of this work, spent no small sum of
"money; and having established both cavalry
"and infantry to keep guard over [the
"canals],

26 "he took by storm the city in a very short time,
"and destroyed all the impious men who were
"therein, even as HERMES and HORUS, the son of
"ISIS and OSIRIS, brought into subjection in these
"very same places

27 "those who had rebelled; and the men who had
"led astray the rebels in the time of his father,
"who had made trouble in the country, and had
"treated the temples sacrilegiously, having come
"into MEMPHIS for the purpose of avenging

28 "his father and his own sovereignty, he punished
"according to their deserts at the time when he

23 χ[ρ]όνου συνεστηκύιας τῆς ἀλλοτριότητος τοῖς
 ἐπισυναχθεῖσιν εἰς αὐτὴν ἀσεβέσιν, οἱ ἥσαν
 εἴς τε τὰ ἱερὰ, καὶ τοὺς ἐν Αἰγύπτῳ κατοι-
 κοῦντας πολλὰ κακὰ συντετελεσμένοι, καὶ ἀν-
 24 τικαθίσας, χώμασίν τε καὶ τάφροις καὶ τεί-
 χεσιν αὐτὴν ἀξιολόγοις περιέλαβεν· τοῦ τε
 Νείλου τὴν ἀνάβασιν μεγάλην ποιησαμένου ἐν
 τῷ ὅγδοῳ ἔτει, καὶ εἰθισμένου κατακλύζειν τὰ
 25 πεδία, κατέσχεν, ἐκ πολλῶν τόπων ὀχυρώσας
 τὰ στόματα τῶν ποταμῶν, χορηγήσας εἰς
 αὐτὰ χρημάτων πλῆθος οὐκ ὀλίγον· καὶ, κατα-
 στήσας ἵππεῖς τε καὶ πεζοὺς πρὸς τὴν φυλακῆ
 26 αὐτῶν, ἐν δλίγῳ χρόνῳ τὴν τε πόλιν κατὰ κρά-
 τος εἶλεν, καὶ τοὺς ἐν αὐτῇ ἀσεβεῖς πάντας
 διέφθειρεν· καθάπερ [‘Ερμ]ῆς καὶ [?]Ωρος, ὁ τῆς
 Ἱσιος καὶ Ὁσίριος ὑιὸς, ἔχειρώσαντο τοὺς ἐν
 τοῖς αὐτοῖς

27 τόποις ἀποστάντας πρότερον· τοῦς [δ']¹ ἀφη-
 γησαμένους τῶν ἀποστάντων ἐπὶ τοῦ ἑαυτοῦ
 πατρὸς, καὶ τὴν χώραν ἐ[νοχλήσ]αντας, καὶ
 τὰ ἱερὰ ἀδικήσαντας, παραγενόμενος εἰς Μέμ-
 φιν, ἐπαμυνῶν

28 τῷ πατρὶ καὶ τῇ ἑαυτοῦ βασιλείᾳ, πάντας
 ἐκόλασεν καθηκόντως, καθ' ὃν καιρὸν παρε-

¹ Letronne has [τ'].

"came there to perform the duly appointed cere-
 "monies for his receiving the crown; and more-
 "over, he hath remitted in
 29 "the temples that which was due to the royal
 "treasury up to the viith year [of his reign],
 "which was no small amount of corn and money;
 "and moreover, he hath remitted the dues upon
 "the byssus cloth[s] which had not been paid into
 "the royal treasury,
 30 "and also the charges made for the examina-
 "tion (?)¹ of these which had been sent in for the
 "same period; and he hath freed the temples
 "from [the tax of] one *artaba* for each *aroura* of
 "[temple-] land, and also the [tax of one] jar of
 "wine
 31 "for each *aroura* of vineyard; and to [the Bull]
 "APIS and to [the Bull] MNEVIS, and to the other
 "sacred animals in EGYPT, he dedicated many
 "gifts, far more indeed than the kings who were
 "before him, and he was careful in respect of what
 "belonged to them in
 32 "every particular; and for their burials he gave
 "all that was needed with magnificent generosity,
 "and that which was necessary for private shrines
 "and for sacrifices, and for commemorative feasts,
 "and for the ordinances by law prescribed;

¹ It seems that the charges (?) for measuring and examining the byssus cloths which were brought to the treasury were usually paid by the priests; what exactly took place in respect of the cloths is not known.

γενήθη πρὸς τὸ συντελεσθη[ναι αὐτῷ τὰ]
προσήκοντα νόμιμα τῇ παραλήψει τῆς βασι-
λείας· ἀφῆκεν δὲ καὶ τὰ ἐ[ν] ν]

29 τοῖς ἱεροῖς ὄφειλόμενα εἰς τὸ βασιλικὸν ἕως
τοῦ ἀγδόου ἔτους, ὅντα εἰς σίτου τε καὶ ἀργυ-
ρίου πλῆθος οὐκ ὀλίγον· ὡσαύ[τως δὲ κ]αὶ
τὰς τιμὰς τῶν μὴ συντετελεσμένων εἰς τὸ
βασιλικὸν βυσσίνων ὀθ[ονί]-

30 ων, καὶ τῶν συντετελεσμένων τὰ πρὸς τὸν
δειγματισμὸν διάφορα ἕως τῶν αὐτῶν χρόνων·
ἀπέλυσεν δὲ τὰ ἱερὰ καὶ τῆς [ἀποτεταγ]μένης
ἀρτάβης τῇ ἀρούρᾳ τῆς ἱερᾶς γῆς, καὶ τῆς
ἀμπελίτιδος ὁμοί[ως]

31 τὸ κεράμιον τῇ ἀρούρᾳ· τῷ τε Ἀπει καὶ τῷ
Μνεύει πολλὰ ἐδωρήσατο, καὶ τοῖς ἄλλοις
ἱεροῖς ζώοις, τοῖς ἐν Αἰγύπτῳ, πολὺ κ[ρε]ῖσσον
τῶν πρὸ αὐτοῦ βασιλέων φροιτίζων ὑπέρ τῶν
ἀνηκόν[των εἰς]

32 αὐτὰ διὰπαντός, τά τ' εἰς τὰς ταφὰς αὐτῶν
καθήκοντα διδοὺς δαψιλῶς καὶ ἐνδόξως, καὶ
τὰ τελισκόμενα εἰς τὰ ἴδια ἱερὰ, μετὰ θυσιῶν
καὶ πανηγύρεων καὶ τῶν ἄλλων τῶν νομι-
[ζομένων·]

33 "and the honourable estate of the temples
"and of EGYPT he hath maintained in a proper
"manner, according to traditional custom; and
"he hath decorated the TEMPLE of APIS with
"fine work, expending upon it gold, and silver,
"and

34 "precious stones, in no small quantities; and he
"hath founded temples, and shrines, and altars;
"and he hath restored those which needed repairs,
"having the zeal of a beneficent god in the
"matters which relate to

35 "the divine service, and having discovered which
"of the temples were most held in honour,
"he restored them during his reign, as was
"meet.—In return for all these things the
"gods have given him health, and victory, and
"power, and all other good things, and may his
"royal

36 "dominion remain with him, and with his
"children for all time, with the fortune which
"favoureth."
"And it seemed good to the priests of all the
"temples in the land, that all the honours which
"have been bestowed upon

37 "King PTOLEMY, the everliving, the beloved of
"Ptah, the God EPIPHANES EUCHARISTOS, and
"likewise those of his parents, the Gods PHILO-
"PATORES, and those of his ancestors the Gods
"EUERGETES, and the

33 τά τε τίμια τῶν Ἱερῶν καὶ τῆς Αἰγύπτου, διατετήρηκεν ἐπὶ χώρας ἀκολούθως τοῖς νόμοις· καὶ τὸ Ἀπιεῖον ἔργοις πολυτελέσιν κατεσκεύαστεν, χορηγήσας εἰς αὐτὸν χρυσίου τε κ[αὶ ἀργυρί]-

34 οὐ καὶ λίθων πολυτελῶν, πλῆθος οὐκ ὀλίγον· καὶ Ἱερὰ καὶ ναοὺς καὶ βωμοὺς ἴδρυσατο· τὰ τε προσδεόμενα ἐπισκευῆς προσδιωρθώσατο, ἔχων θεοῦ εὐεργετικοῦ ἐν τοῖς ἀνήκο[υσιν εἰς τὸ]

35 θεῖον διάνοιαν· προσπυνθανόμενός τε τὰ τῶν ι[ε]ρῶν τιμιώτατα ἀν[ε]νεοῦτο ἐπὶ τῆς ἑαυτοῦ βασιλείας, ὡς καθήκει· ἀνθ' ὅν δεδώκασιν αὐτῷ οἱ θεοὶ ὑγίειαν, νίκην, κράτος καὶ τἄλλ' ἀγαθ[ὰ πάντα]

36 τῆς βασιλείας διαμενούσης αὐτῷ καὶ τοῖς τέκνοις εἰς τὸν ἅπαντα χρόνον.

ἀγαθῆ τύχη

ἔδοξεν τοῖς Ἱερεῦσι τῶν κατὰ τὴν χώραν Ἱερῶν πάντων τὰ ὑπάρχοντα τ[ίμια¹ συντελέσαι]

37 τῷ αἰωνοβίῳ βασιλεῖ Πτολεμαίῳ, ἡγαπημένῳ ὑπὸ τοῦ Φθᾶ, θεῷ Ἐ[πι]φανεῖ Εὐχαρίστῳ, ὁμοίως δὲ καὶ τὰ τῶν γονέων αὐτοῦ, θεῶν Φιλ[ο]πατόρων, καὶ τὰ τῶν προγόνων, θεῶν Εὐεργ[ετῶν, καὶ τὰ]

¹ Letronne, τίμια πάντα.

38 "Gods ADELPHI, and the Gods SOTERES, should
 "be greatly increased; and to set up to the God
 "PTOLEMY, the everliving, the God EPIPHANES
 "EUCHARISTOS, an image in the most prominent
 "part of every temple,

39 "which shall be called 'PTOLEMY, the Avenger
 "of EGYPT'; and close by this statue shall
 "stand [an image of] the dominant god of the
 "temple, who shall present to him a weapon of
 "victory,¹ which shall be prepared after the
 "Egyptian

40 "fashion; and the priests shall do homage to
 "the images three times each day, and they shall
 "array them in sacred apparel, and shall perform
 "[for them] all the ceremonies which they are
 "accustomed [to perform in honour] of the other
 "gods during the festivals which are celebrated
 "throughout the country;

41 "and they shall stablish for King PTOLEMY, the
 "God EPIPHANES EUCHARISTOS, the offspring of
 "King PTOLEMY and Queen ARSINOË, the Gods
 "PHILOPATORES, a statue and a golden shrine in
 "each of the temples,

42 "and they shall place it in the inner chambers
 "with the other shrines; and in the great com-
 "memorative festivals, wherein the shrines go

The allusion here is to the ancient scene in which it was customary to represent a god, Amen, Rā, or Horus, presenting the weapon *khepesh*  to the reigning Pharaoh.

38 τῶν θεῶν Ἀδελφῶν καὶ τὰ τῶν θεῶν Σωτήρων ἐπαύξειν μεγάλως· στῆσαι δὲ τοῦ αἰωνοβίου βασιλέως Πτο[λε]μαίου θεοῦ Ἐπιφανοῦς Εὐχαρίστου εἰκόνα ἐν ἐκάστῳ ἵερῳ, ἐν τῷ ἐπιφα[νεστάτῳ τόπῳ]

39 ἡ προσονομασθήσεται Πτολεμαίου, τοῦ ἐπαμύναντος τὴν Αἰγύπτῳ· ἡ παρεστήξεται ὁ κυριώτατος θεὸς τοῦ ἱεροῦ, διδοὺς αὐτῷ ὅπλον νικητικόν· ἃ ἔσται κατεσκευασμέν[α τὸν τῶν¹ Αἰγυπτίων]

40 τρόπον· καὶ τοὺς ἱερεῖς θεραπεύειν τὰς εἰκόνας τρὶς τῆς ἡμέρας· καὶ παρατιθέναι αὐταῖς ἱερὸν κόσμον· καὶ τὰλλα τὰ νομιζόμενα συντελεῖν, καθὰ² καὶ τοῖς ἄλλοις θεοῖς ἐν [ταῖς κατὰ τὴν χώραν³ πα]

41 νηγύρεσιν· ἵδρύσασθαι δὲ βασιλεῖ Πτολεμαιῷ, θεῷ Ἐπιφανεῖ Εὐχαρίστῳ, τῷ ἐγ βασιλέως Πτολεμαίου καὶ βασιλίσσης Ἀρσινόης, θεῶν Φιλοπατόρων, ξόανόν τε καὶ ναὸν χρ[υσοῦν ἐν ἐκάστῳ τῶν]

42 ἱε[ρ]ῶν· καὶ καθιδρῦσαι ἐν τοῖς ἀδύτοις μετὰ τῶν ἄλλων ναῶν· καὶ ἐν ταῖς μεγάλαις πανηγύρεσιν, ἐν αἷς ἐξοδεῖαι τῶν ναῶν γίνονται,

¹ Letronne omits τῶν.

² Strack, καθ' ἄ.

³ Letronne, ταῖς ἐν Αἰγύπτῳ.

⁴ Letronne, χρ[υσᾶ].

“forth [in procession], the shrine of the God
“EPIPHANES EUCHARISTOS shall
43 “go forth with them; and in order that it may be
“readily distinguished, now and in after time,
“the shrine shall be surmounted by the ten
“golden crowns of the King, and an asp shall be
“affixed thereto, even as is done to all the other
44 “crowns which have asps upon them and are upon
“other shrines, but in the centre of them shall be
“[placed] the crown which is called PSKHENT,
“which he put on when he went into the temple
“at MEMPHIS to perform therein
45 “the prescribed ceremonies connected with the as-
“sumption of sovereignty; and there shall be placed
“on the [faces of] the square which is round about
“the crowns, close to the above-mentioned crown,
“ten golden phylacteries, whereon shall be inscribed
46 “that it is [the shrine] of the King, who maketh
“manifest the Upper and the Lower Country. And
“inasmuch as the xxxth day of Mesore,¹ whereon
“the birthday of the King is celebrated, and
“likewise the xviith day of the month PAOPHI²

¹ The Stele of Damanhûr has “the fourth month of the season SHEMU” ; Prof. Mahaffy has “30th of Mechir.”

² The hieroglyphic text gives  “second month of the season SHAT, day 17,” which is, of course, the 17th of Paophi. This fact was pointed out by Révillout (*Revue Égyptologique*, vol. iii., p. 2). The Stele of Damanhur gives the same reading. Prof. Mahaffy has “the 16th of Paophi.”

καὶ τὸν τοῦ θεοῦ Ἐπιφανοῦς Εὐ[χαρίστου ναὸν συνε]-

43 ξοδεύειν· ὅπως δὲ εὔσημος ἦν νῦν τε καὶ εἰς τὸν ἔπειτα χρόνον, ἐπικεῖσθαι τῷ ναῷ τὰς τοῦ βασιλέως χρυσᾶς βασιλείας δέκα, αἷς προσκείσεται ἀσπίς [καθάπερ καὶ ἐπὶ πασῶν]

44 τῶν ἀσπιδοειδῶν βασιλειῶν, τῶν ἐπὶ τῶν ἄλλων ναῶν· ἔσται δὲ αὐτῶν ἐν τῷ μέσῳ ἡ καλουμένη βασιλεία Ψχέντ, ἣν περιθέμενος εἰσῆλθεν εἰς τὸ ἐν Μέμφ[ει ἱερὸν, ὅπως ἐν αὐτῷ συν]-

45 τελεσθῆ τὰ νομιζόμενα τῇ παραλήψει τῆς βασιλείας· ἐπιθεῖναι δὲ καὶ ἐπὶ τοῦ περὶ τὰς βασιλείας τετραγώνου, κατὰ τὸ προειρημένον βασίλειον, φυλακτήρια χρ[υσᾶ δέκα, οἷς ἐγγραφθήσεται ὅ-]

46 τι ἔστιν τοῦ βασιλέως, τοῦ ἐπιφανῆ ποιήσαντος τὴν τε ἄνω χώραν καὶ τὴν κάτω· καὶ ἐπεὶ τὴν τρια[κάδα τοῦ Μεσορῆ, ἐν ᾧ τὰ γενέθλια τοῦ βασιλέως ἔγεται, ὅμοίως δὲ καὶ [τὴν ἐπτακαιδεκάτην τοῦ Μεχείρ]¹]

¹ Strack, in accordance with the Egyptian versions, τὴν τοῦ Παῶφι ἐπτακαιδεκάτην.

47 "whereon he received the sovereignty from his
"father, they have recognized as name-days in
"the temples, for they were the sources of
"many good things for all, on these days a festival
"and a panegyry shall be celebrated in the
"temples of

48 "EGYPT each month, and sacrifices shall be
"[offered up] and libations [made], and all the
"other things which are prescribed shall be duly
"per-

49 "formed as at the other festivals;
"and a festival and a panegyry shall be cele-
"brated yearly to King PTOLEMY, the everliving,
"the beloved of PTAH, the God EPIPHANES
"EUCHARISTOS, in all the temples throughout
"the

50 "country, from the first day of the month THOTH,
"for five days; and they (i.e., the people) shall
"bear (i.e., wear) crowns, and shall offer up sacri-
"fices, and shall make libations, and do all that
"is proper [to do]; and the priests of the other
"gods shall receive the name of

51 "'Priests of the God EPIPHANES EUCHARISTOS,'
"in addition to the names of the other gods to
"whom they minister; and in all the decrees and in
"all the [declarations] promulgated by them shall
"be mentioned

52 "his grade of priests; and men who are not
"priests shall be permitted to celebrate the festival,

47 ἐν ἥ παρέλαβεν τὴν βασιλείαν παρ[ὰ] τοῦ πατρός, ἐπωνύμους νενομίκασιν ἐν τοῖς ἵεροῖς, ἀι δὴ πολλῶν ἀγαθῶν ἀρχηγοὶ [π]ᾶσίν εἰσιν, ἄγειν τὰς ἡμέρας ταύτας ἔορτ[ὴν καὶ πανήγυριν ἐν τοῖς κατὰ τὴν Αἴ]-

48 γυπτον ἵεροῖς κατὰ μῆνα· καὶ συντελεῖν ἐν αὐτοῖς θυσίας καὶ σπονδὰς καὶ τἄλλα τὰ νομιζόμενα, καθὰ¹ καὶ ἐν ταῖς ἄλλαις πανήγυρεσιν τάστεγινομένας προθέ[σεις.....πα]-

49 ρεχομένοις ἐν τοῖς ἵεροῖς· ἄγειν δὲ ἔορτὴν καὶ πανήγυριν τῷ αἰωνοβίῳ καὶ ἡγαπημένῳ ὑπὸ τοῦ Φθᾶ, βασιλεῦ Πτολεμαίῳ, θεῷ Ἐπιφανεῖ Εὐχαρίστῳ κατ' ἐνι[αυτὸν ἐν τοῖς ἵεροῖς τοῖς κατὰ τὴν]

50 χώραν ἀπὸ τῆς νουμηνίας τοῦ θωῦθ ἐφ' ἡμέρας πέντε· ἐν αἷς καὶ στεφανηφορήσουσιν, συντελοῦντες θυσίας καὶ σπονδὰς καὶ τἄλλα τὰ καθήκοντα· προσαγορε[ύεσθαι δὲ τοὺς ἵερεῖς τῶν ἄλλων θεῶν]

51 καὶ τοῦ θεοῦ Ἐπιφαινοῦς Εὐχαρίστου ἵερεῖς [π]ρὸς τοῖς ἄλλοις δύνομασιν τῶν θεῶν, ὅν ἵερατεύοντι, καὶ καταχωρίσαι εἰς πάντας τοὺς χρηματισμοὺς καὶ εἰς τοὺς ἄ[λλους..... τὴν]

52 ἵερατείαν αὐτοῦ· ἐξεῖναι δὲ καὶ τοῖς ἄλλοις ἴδιώταις ἄγειν τὴν ἔορτὴν καὶ τὸν προειρη-

¹ Strack, *καθ' α.*

“and to set up the aforesaid shrine, and to keep
“them in their houses, and to perform the cere-
“monies which are prescribed for the festivals,
“both monthly

53 “and annually, in order that it may be well known
“that in EGYPT men magnify and honour the
“God EPIPHANES EUCHARISTOS the King, as they
“are bound to do by law. And this decree shall
“be inscribed upon stelae

54 “of hard stone, in holy, and in native, and in
“Greek letters, and [a stela] shall be set up in
“each of the temples of the first, second, and third
“class, near the image of the Everliving King.”

μένον ναὸν ἴδρυεσθαι καὶ ἔχειν παρ' αὐτοῖς
συντελο[ῦντας¹ τὰ νόμιμα ἐν ἑορταῖς, ταῖς τε
κατὰ μῆνα καὶ τ] ²

53 [αὖ]ς κατ' ἐνιαυτόν, ὅπως γνώριμον ἔη, διότι
οἱ ἐν Αἰγύπτῳ αὔξουσι καὶ τιμῶσι τὸν θεὸν
Ἐπιφανῆ Εὐχάριστον βασιλέα, καθάπερ νό-
μιμόν ἔστ[ι]ν αὐτοῖς· τὸ δὲ³ ψηφισμα τοῦτο
ἀναγράψαι⁴ εἰσ στήλας σ]-

54 τερεοῦ λίθου, τοῖς τε ἱεροῖς καὶ ἐγχωρίοις
καὶ Ἐλληνικοῖς γράμμασιν, καὶ στῆσαι ἐν
ἐκάστῳ τῶν τε πρώτων καὶ δευτέρων⁵ [καὶ
τρίτων ἱερῶν πρὸς τῇ τοῦ αἰωνοβίου βασιλέως
εἰκόνι]

¹ Letronne, συντελοῦ[σι].

² Ibid., καὶ] (53) [τα]ῖς.

³ Ibid., ἔσ[τιν] τὸ δὲ ψήφισμα.

⁴ Ibid., ἀναγράψαι ἐπὶ στήλην ἐκ (54) σ]τερεοῦ.

⁵ Ibid., δευτέρω[ν καὶ, etc.

CHAPTER VII.

THE DECREE OF ROSETTA.

GREEK TEXT.

- 1 ΒΑΣΙΛΕΥΟΝΤΟΣΤΟΥΝΕΟΥΚΑΙΠΑΡΑΛΑ
ΒΟΝΤΟΣΤΗΝΒΑΣΙΛΕΙΑΝΠΑΡΑΤΟΥΠΑ
ΤΡΟΣΚΥΡΙΟΥΒΑΣΙΛΕΙΩΝΜΕΓΑΛΟΔΟΞ
ΟΥΤΟΥΤΗΝΑΙΓΥΠΤΟΝΚΑΤΑΣΤΗΣΑΜΕ
ΝΟΥΚΑΙΤΑΠΡΟΣΤΟΥΣ
- 2 ΘΕΟΥΣΕΥΣΕΒΟΥΣΑΝΤΙΠΑΛΩΝΥΠΕΡΤΕ
ΡΟΥΤΟΥΤΟΝΒΙΟΝΤΩΝΑΝΘΡΩΠΩΝΕΠ
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ΙΑΣΑΦΗΚΕΝΔΕΚΑΙΤΑΕΝ
29 ΤΟΙΣΙΕΡΟΙΣΟΦΕΙΛΟΜΕΝΑΕΙΣΤΟΒΑΣΙΛ
ΙΚΟΝΕΩΣΤΟΥΟΓΔΟΟΥΕΤΟΥΣΟΝΤΑΕΙ
ΣΣΙΤΟΥΤΕΚΑΙΑΡΓΥΡΙΟΥΠΛΗΘΟΣΟΥΚ

ΟΛΙΓΟΝΩΣΑΥ[ΤΩΣΔΕΚ]ΑΙΤΑΣΤΙΜΑΣΤ
 ΩΝΜΗΣΥΝΤΕΤΕΛΕΣΜΕΝΩΝΕΙΣΤΟΒΑΣΙ
 ΛΙΚΟΝΒΥΣΣΙΝΩΝΟΘ[ΟΝΙ]

30 ΩΝΚΑΙΤΩΝΣΥΝΤΕΤΕΛΕΣΜΕΝΩΝΤΑΠΡ
 ΟΣΤΟΝΔΕΙΓΜΑΤΙΣΜΟΝΔΙΑΦΟΡΑΕΩΣ
 ΤΩΝΑΥΤΩΝΧΡΟΝΩΝΑΠΕΛΥΣΕΝΔΕΤΑΙ
 ΕΡΑΚΑΙΤΕΣ[ΑΠΟΤΕΤΑΓ]ΜΕΝΗΣΑΡΤΑΒ
 ΗΣΤΗΙΑΡΟΥΡΑΙΤΗΣΙΕΡΑΣΓΗΣΚΑΙΤΗΣ
 ΑΜΠΕΛΙΤΙΔΟΣΟΜΟΙ[ΩΣ]

31 ΤΟΚΕΡΑΜΙΟΝΤΗΙΑΡΟΥΡΑΙΤΩΙΤΕΑΠΕΙ
 ΚΑΙΤΩΙΜΝΕΥΕΙΠΟΛΛΑΕΔΩΡΗΣΑΤΟΚΑ
 ΙΤΟΙΣΑΛΛΟΙΣΙΕΡΟΙΣΖΩΙΟΙΣΤΟΙΣΕΝΑΙ
 ΓΥΠΤΩΙΠΟΛΥΚΡΕΙΣΣΟΝΤΩΝΠΡΟΑΥΤ
 ΟΥΒΑΣΙΛΕΩΝΦΡΟΝΤΙΖΩΝΥΠΕΡΤΩΝΑ
 ΝΗΚΟΝ[ΤΩΝΕΙΣ]

32 ΑΥΤΑΔΙΑΠΑΝΤΟΣΤΑΤΕΙΣΤΑΣΤΑΦΑΣΑ
 ΥΤΩΝΚΑΘΗΚΟΝΤΑΔΙΔΟΥΣΔΑΨΙΛΩΣΚ
 ΑΙΕΝΔΟΞΩΣΚΑΙΤΑΤΕΛΙΣΚΟΜΕΝΑΕΙΣΤ
 ΑΙΔΙΑΙΕΡΑΜΕΤΑΘΥΣΙΩΝΚΑΙΠΑΝΗΓΥΡΕ
 ΩΝΚΑΙΤΩΝΑΛΛΩΝΤΩΝΝΟΜΙ[ΖΟΜΕΝ
 ΩΝ]

33 ΤΑΤΕΤΙΜΙΑΤΩΝΙΕΡΩΝΚΑΙΤΗΣΑΙΓΥΠΤ
 ΟΥΔΙΑΤΕΤΗΡΗΚΕΝΕΠΙΧΩΡΑΣΑΚΟΛΟΥ
 ΘΩΣΤΟΙΣΝΟΜΟΙΣΚΑΙΤΟΑΠΙΕΙΟΝΕΡΓΟ
 ΙΣΠΟΛΥΤΕΛΕΣΙΝΚΑΤΕΣΚΕΥΑΣΕΝΧΟΡΗ
 ΓΗΣΑΣΕΙΣΑΥΤΟΧΡΥΣΙΟΥΤΕΚ[ΑΙΑΡΓΥ
 ΡΙ]

34 ΟΥΚΑΙΛΙΘΩΝΠΟΛΥΤΕΛΩΝΠΛΗΘΟΣΟΥ

ΚΟΛΙΓΟΝΚΑΙΙΕΡΑΚΑΙΝΑΟΥΣΚΑΙΒΩΜΟ
 ΥΣΙΔΡΥΣΑΤΟΤΑΤΕΠΡΟΣΔΕΟΜΕΝΑΕΠΙ
 ΣΚΕΥΗΣΠΡΟΣΔΙΩΡΘΩΣΑΤΟΕΧΩΝΘΕΟ
 ΥΕΥΕΡΓΕΤΙΚΟΥΕΝΤΟΙΣΑΝΗΚΟΥ[ΣΙΝΕΙ
 ΣΤΟ]

35 ΘΕΙΟΝΔΙΑΝΟΙΑΝΠΡΟΣΠΥΝΘΑΝΟΜΕΝ
 ΟΣΤΕΤΑΤΩΝΙΕΡΩΝΤΙΜΙΩΤΑΤΑΑΝΕΝ
 ΕΟΥΤΟΕΠΙΤΗΣΕΑΥΤΟΥΒΑΣΙΛΕΙΑΣΩΣΚ
 ΑΘΗΚΕΙΑΝΘΩΝΔΕΔΩΚΑΣΙΝΑΥΤΩΙΟΙΘ
 ΕΟΙΥΓΙΕΙΑΝΝΙΚΗΝΚΡΑΤΟΣΚΑΙΤΑΛΛΑΓ
 ΑΘ[ΑΠΑΝΤΑ]

36 ΤΗΣΒΑΣΙΛΕΙΑΣΔΙΑΜΕΝΟΥΣΗΣΑΥΤΩΙΚ
 ΑΙΤΟΙΣΤΕΚΝΟΙΣΕΙΣΤΟΝΑΠΑΝΤΑΧΡΟ
 ΝΟΝΑΓΑΘΗΤΥΧΗΙΕΔΟΞΕΝΤΟΙΣΙΕΡΕΥ
 ΣΙΤΩΝΚΑΤΑΤΗΝΧΩΡΑΝΙΕΡΩΝΠΑΝΤΩ
 ΝΤΑΥΠΑΡΧΟΝΤΑΤ[ΙΜΙΑΠΑΝΤΑ]

37 ΤΩΙΑΙΩΝΟΒΙΩΙΒΑΣΙΛΕΙΠΤΟΛΕΜΑΙΩΙΗ
 ΓΑΠΗΜΕΝΩΙΥΠΟΤΟΥΦΘΑΘΕΩΙΕΠΙΦΑΝ
 ΕΙΕΥΧΑΡΙΣΤΩΙΟΜΟΙΩΣΔΕΚΑΙΤΑΤΩΝΓ
 ΟΝΕΩΝΑΥΤΟΥΘΕΩΝΦΙΛΙΠΑΤΟΡΩΝΚΑΙ
 ΤΑΤΩΝΠΡΟΓΟΝΩΝΘΕΩΝΕΥΕΡΓ[ΕΤΩΝ
 ΚΑΙΤΑ]

38 ΤΩΝΘΕΩΝΑΔΕΛΦΩΝΚΑΙΤΑΤΩΝΘΕΩΝΣ
 ΩΤΗΡΩΝΕΠΑΥΞΕΙΝΜΕΓΑΛΩΣΣΤΗΣΑΙΔ
 ΕΤΟΥΑΙΩΝΟΒΙΟΥΒΑΣΙΛΕΩΣΠΤΟ[ΛΕ]Μ
 ΑΙΟΥΘΕΟΥΕΠΙΦΑΝΟΥΣΕΥΧΑΡΙΣΤΟΥΕΙ
 ΚΟΝΑΕΝΕΚΑΣΤΩΙΕΡΩΙΕΝΤΩΙΕΠΙΦΛ[Ν
 ΕΣΤΑΤΩΤΟΠΩ]

39 ΗΠΡΟΣΟΝΟΜΑΣΘΗΣΕΤΑΙΠΤΟΛΕΜΑΙΟ
 ΥΤΟΥΕΠΑΜΥΝΑΝΤΟΣΤΗΙΑΙΓΥΠΤΩΙΗΙ
 ΠΑΡΕΣΤΗΣΕΤΑΙΟΚΥΡΙΩΤΑΤΟΣΘΕΟΣΤ
 ΟΥΙΕΡΟΥΔΙΔΟΥΣΑΥΤΩΙΟΠΛΟΝΝΙΚΗΤ
 ΙΚΟΝΑΕΣΤΑΙΚΑΤΕΣΚΕΥΑΣΜΕΝ[ΑΤΟΝΤ
 ΩΝΑΙΓΥΠΤΙΩΝ (*or* ΤΟΝΑΙΓΥΠΤΙΩΝ)]

40 ΤΡΟΠΟΝΚΑΙΤΟΥΣΙΕΡΕΙΣΘΕΡΑΠΕΥΕΙΝ
 ΤΑΣΕΙΚΟΝΑΣΤΡΙΣΤΗΣΗΜΕΡΑΣΚΑΙΠΑΡ
 ΑΤΙΘΕΝΑΙΑΥΤΑΙΣΙΕΡΟΝΚΟΣΜΟΝΚΑΙΤ
 ΑΛΛΑΤΑΝΟΜΙΖΟΜΕΝΑΣΥΝΤΕΛΕΙΝΚΑ
 ΘΑΚΑΙΤΟΙΣΑΛΛΟΙΣΘΕΟΙΣΕΝ[ΤΑΙΣΚΑΤ
 ΑΤΗΝΧΩΡΑΝ (*or* ΤΑΙΣΕΝΑΙΓΥΠΤΩΙ) ΠΑ]

41 ΝΗΓΥΡΕΣΙΝΙΔΡΥΣΑΣΘΑΙΔΕΒΑΣΙΛΕΙΠΤ
 ΟΛΕΜΑΙΩΙΘΕΩΙΕΠΙΦΑΝΕΙΕΥΧΑΡΙΣΤΩΙ
 ΤΩΙΕΓΒΑΣΙΛΕΩΣΠΤΟΛΕΜΑΙΟΥΚΑΙΒΑΣ
 ΙΛΙΣΣΗΣΑΡΣΙΝΟΗΣΘΕΩΝΦΙΔΟΠΑΤΟΡ
 ΩΝΞΟΑΝΟΝΤΕΚΑΙΝΑΟΝΧΡ[ΥΣΟΥΝ (*or* Χ
 ΡΥΣΑ) ΕΝΕΚΑΣΤΩΙΤΩΝ]

42 ΙΕΡΩΝΚΑΙΚΑΘΙΔΡΥΣΑΙΕΝΤΟΙΣΑΔΥΤΟΙΣ
 ΜΕΤΑΤΩΝΑΛΛΩΝΝΑΩΝΚΑΙΕΝΤΑΙΣΜΕ
 ΓΑΛΑΙΣΠΑΝΗΓΥΡΕΣΙΝΕΝΑΙΣΞΟΔΕΙΑΙ
 ΤΩΝΝΑΩΝΓΙΝΟΝΤΑΙΚΑΙΤΟΝΤΟΥΘΕΟ
 ΥΕΠΙΦΑΝΟΥΣΕΥ[ΧΑΡΙΣΤΟΥΝΑΟΝΣΥΝΕ]

43 ΞΟΔΕΥΕΙΝΟΠΩΣΔΕΥΣΗΜΟΣΗΝΥΝΤΕ
 ΚΑΙΕΙΣΤΟΝΕΠΕΙΤΑΧΡΟΝΟΝΕΠΙΚΕΙΣΘ
 ΑΙΤΩΙΝΑΩΤΑΣΤΟΥΒΑΣΙΛΕΩΣΧΡΥΣΑΣ
 ΒΑΣΙΛΕΙΑΣΔΕΚΑΑΙΣΠΡΟΣΚΕΙΣΤΑΙΑΣ
 ΠΙΣ[ΚΑΘΑΠΕΡΚΑΙΕΠΙΠΑΣΩΝ]

44 ΤΩΝΑΣΠΙΔΟΕΙΔΩΝΒΑΣΙΛΕΙΩΝΤΩΝΕΠ
ΙΤΩΝΑΛΛΩΝΝΑΩΝΕΣΤΑΙΔΑΥΤΩΝΕΝΤ
ΩΙΜΕΣΩΙΗΚΑΛΟΥΜΕΝΗΒΑΣΙΛΕΙΑΨΧΕ
ΝΤΗΝΠΕΡΙΘΕΜΕΝΟΣΕΙΣΗΛΘΕΝΕΙΣΤΟ
ΕΝΜΕΜΦ[ΕΙΙΕΡΟΝΟΠΩΣΕΝΑΥΤΩΙΣΥΝ

45 ΤΕΛΕΣΘΗΤΑΝΟΜΙΖΟΜΕΝΑΤΗΙΠΑΡΑΛ
ΗΨΕΙΤΗΣΒΑΣΙΛΕΙΑΣΕΠΙΘΕΙΝΑΙΔΕΚΑΙΕ
ΠΙΤΟΥΠΕΡΙΤΑΣΒΑΣΙΛΕΙΑΣΤΕΤΡΑΓΩΝ
ΟΥΚΑΤΑΤΟΠΡΟΕΙΡΗΜΕΝΟΝΒΑΣΙΛΕΙΟ
ΝΦΥΛΑΚΤΗΡΙΑΧΡΥ[ΥΣΑΔΕΚΑΟΙΣΕΓΓΡΑ
ΦΘΗΣΕΤΑΙΟ]

46 ΤΙΕΣΤΙΝΤΟΥΒΑΣΙΛΕΩΣΤΟΥΕΠΙΦΑΝΗ
ΠΟΙΗΣΑΝΤΟΣΤΗΝΤΕΑΝΩΧΩΡΑΝΚΑΙΤ
ΗΝΚΑΤΩΚΑΙΕΠΕΙΤΗΝΤΡΙΑΚΑΔΑΤΟΥΜ
ΕΣΟΡΗΝΗΤΑΓΕΝΕΘΛΙΑΤΟΥΒΑΣΙΛΕ
ΩΣΑΓΕΤΑΙΟΜΟΙΩΣΔΕΚΑΙ[ΤΗΝΤΟΥΠΑ
ΩΦΙΕΠΤΑΚΑΙΔΕΚΑΤΗΝ]

47 ΕΝΗΙΠΑΡΕΛΑΒΕΝΤΗΝΒΑΣΙΛΕΙΑΝΠΑΡ
ΑΤΟΥΠΑΤΡΟΣΕΠΩΝΥΜΟΥΣΝΕΝΟΜΙΚ
ΑΣΙΝΕΝΤΟΙΣΙΕΡΟΙΣΑΙΔΗΠΟΛΛΩΝΑΓΑ
ΘΩΝΑΡΧΗΓΟΙΠΑΣΙΝΕΙΣΙΝΑΓΕΙΝΤΑΣΗ
ΜΕΡΑΣΤΑΥΤΑΣΕΟΡΤ[ΗΝΚΑΙΠΑΝΗΓΥΡ
ΙΝΕΝΤΟΙΣΚΑΤΑΤΗΝΑΙ]

48 ΓΥΠΤΟΝΙΕΡΟΙΣΚΑΤΑΜΗΝΑΚΑΙΣΥΝΤΕ
ΛΕΙΝΕΝΑΥΤΟΙΣΘΥΣΙΑΣΚΑΙΣΠΟΝΔΑΣΚ
ΑΙΤΑΛΛΑΤΑΝΟΜΙΖΟΜΕΝΑΚΑΘΑΚΑΙΕΝ
ΤΑΙΣΑΛΛΑΙΣΠΑΝΗΓΥΡΕΣΙΝΤΑΣΤΕΓΙΝ
ΟΜΕΝΛΣΠΡΟΘΕ[. ΠΑ]

49 ΡΕΧΟΜΕΝΟΙΣ ΣΕΝΤΟΙΣ ΙΕΡΟΙΣ ΑΓΕΙΝΔΕΕ
 ΟΡΤΗΝ ΚΑΙ ΠΑΝΗΓΥΡΙΝΤΩΙΑΙΩΝ ΟΒΙΩΙ
 ΚΑΙ ΗΓΑΠΗΜΕΝΩΙ ΥΠΟΤΟΥ ΦΘΑΒΑΣΙΛΕ
 ΙΠΤΟΛΕΜΑΙΩΙ ΘΕΩΙ ΕΠΙΦΑΝΕΙ ΕΥΧΑΡΙΣ
 ΤΩΙΚΑΤΕΝΙ[ΑΥΤΟΝ ΕΝΤΟΙΣ ΙΕΡΟΙΣ ΤΟΙ
 ΣΚΑΤΑΤΗΝ]

50 ΧΩΡΑΝ ΑΠΟ ΤΗΣ ΝΟΥΜΗΝΙΑΣ ΤΟΥ ΘΩΥ
 ΘΕΦΗΜΕΡΑΣ ΠΕΝΤΕ ΕΝΑΙΣ ΚΑΙ ΣΤΕΦΑΝ
 ΗΦΟΡΗΣ ΟΥΣΙΝ ΣΥΝΤΕΛΟΥΝΤΕΣ ΘΥΣΙΑ
 ΣΚΑΙΣ ΠΟΝΔΑΣ ΣΚΑΙΤΑ ΛΑΤΑΚΑ ΘΗΚΟΝ
 ΤΑ ΠΡΟΣ ΑΓΟΡΕ[Υ ΕΣ ΘΑΙ ΔΕΤΟΥ ΣΙΕΡΕΙΣ
 ΤΩΝ ΑΛΛΩΝ ΘΕΩΝ]

51 ΚΑΙ ΤΟΥ ΘΕΟΥ ΕΠΙΦΑΝΟΥΣ ΕΥΧΑΡΙΣΤΟ
 ΥΙΕΡΕΙΣ ΣΠΡΟΣΤΟΙΣ ΑΛΛΟΙΣ ΟΝΟΜΑΣΙΝ
 ΤΩΝ ΘΕΩΝ ΩΝΙΕΡΑΤΕΥΟΥΣ ΙΚΑΙΚΑ ΤΑΧ
 ΩΡΙΣΑΙΕΙΣ ΠΑΝΤΑΣ ΤΟΥΣ ΧΡΗΜΑΤΙΣΜΟ
 ΥΣΚΑΙΕΙΣ ΤΟΥΣ ΣΑ[ΛΛΟΥΣ . . . ΤΗΝ]

52 ΙΕΡΑΤΕΙΑΝ ΑΥΤΟΥ ΕΞΕΙΝΑΙ ΔΕΚΑΙΤΟΙΣ
 ΑΛΛΟΙΣ ΙΔΙΩΤΑΙΣ ΑΓΕΙΝΤΗ ΝΕΟΡΤΗΝΚ
 ΑΙΤΟΝ ΠΡΟΕΙΡΗΜΕΝΟΝ ΝΑΟΝ ΙΔΡΥΕΘ
 ΑΙΚΑΙΕΧΕΙΝ ΠΑΡΑΥΤΟΙΣ ΣΥΝΤΕΛΟΥ[ΝΤ
 ΑΣ (or ΣΥΝΤΕΛΟΥΣΙ) ΤΑΝΟΜΙΜΑ ΕΝΕΟΡ
 ΤΑΙΣ ΤΑΙΣ ΤΕΚΑΤΑΜΗΝΑ ΚΑΙΤΑΙ]

53 ΣΚΑΤΕΝΙΑ ΥΤΟΝΟΠΩΣ ΓΝΩΡΙΜΟΝΗΙΔΙ
 ΟΤΙΟΙ ΕΝΑΙ ΓΥΠΤΩΙΑΥ ΞΟΥΣΙΚΑΙ ΤΙΜΩΣ
 ΙΤΟΝ ΘΕΟΝ ΕΠΙΦΑΝΗ ΕΥΧΑΡΙΣ ΤΟΝ ΒΑΣΙ
 ΛΕΑΚΑ ΘΑΠΕΡΝΟΜΙΜΟΝΕΣΤ[ΙΝ ΑΥΤΟΙ

ΣΤΟΔΕΨΗΦΙΣΜΑΤΟΥΤΟΑΝΑΓΡΑΨΑΙΕ
ΙΣΣΤΗΛΑΣ (*or* ΕΠΙΣΤΗΛΗΝ) ΕΚΣ]
54 ΤΕΡΕΟΥΛΙΘΟΥΤΟΙΣΤΕΙΕΡΟΙΣΚΑΙΕΓΧΩ
ΡΙΟΙΣΚΑΙΕΛΛΗΝΙΚΟΙΣΓΡΑΜΜΑΣΙΝΚΑΙ
ΣΤΗΣΑΙΕΝΕΚΑΣΤΩΤΩΝΤΕΠΡΩΤΩΝΚΑ
ΙΔΕΥΤΕΡΩΝ[ΚΑΙΤΡΙΤΩΝΙΕΡΩΝΠΡΟΣΤ
ΗΤΟΥΑΙΩΝΟΒΙΟΥΒΑΣΙΛΕΩΣΣΕΙΚΟΝΙ]

CHAPTER VIII.

ENGLISH TRANSLATIONS OF THE GREEK
TEXT OF THE ROSETTA STONE.

I.—TRANSLATION BY PREBENDARY PLUMTRE (PUBLISHED IN THE “GENTLEMAN’S MAGAZINE,” VOL. LXXII., P. 1106, 1802).

¹ THE present minor King (*Ptolemy Philometer*), now reigning, and having received the kingdom from his father, the ruler of these realms, greatly glorious; who (*that is, which father*) established the welfare of Egypt, and showed his ² piety towards the gods; was superior to his enemies; regulated the lives of his subjects; lord, or chief of the *τριακοντα ετηριδες* [quaere, whether this word relates to any “spaces of thirty years,” or to any society or order of “thirty companions,” or has any reference to the word AET, as commented upon in Mr. Bryant’s “Ancient Mythology,” vol. i., p. 378, an old name of Egypt, and perhaps a sacred term implying here priests, and which probably is the root of the word which occurs twice in the fourth line] like the great Hephaistus (*or Vulcan*), king, like the great ³ Helius, king of the countries both

in the upper and lower districts ; descended from the gods Philopators, whom Hephaistus approved, to whom Helius (*the Sun*) gave victory, the living image of Dis (*or Jupiter*) the son of Helius ; (namely), PTOLEMY the ⁴ immortal, beloved by Phtha (*a title of Vulcan*), whose influence is over the priest of the Eagle, in his ninth year, the Eagle (*Isay*) of Alexander [alluding if not to the word AET, as above, then to the two eagles who were said to have lodged upon the house of Philip at the birth of Alexander, from whence possibly an order of priesthood might have been denominated] whose influence is over the priests of the gods Soters, and the gods Adelphi, and the gods Euergetae, and the gods Philopators, and of himself also, being now the god ⁵ Epiphanes, well-beloved, who received many mortal honours ; (*whose influence is also over*) Berenice Pyrrha, wife of Euergetes, and a sacred charger-bearer, the daughter of Philinus ; (*whose influence is also over*) Arsinoe Areia, the wife of Philadelphus, the well descended priestess ; (*also over*) Arsinoe Philopator Eirene, the wife of Ptolemy. ⁶ on the fourth day of the month Xanthicus, [2 Maceab. xi. 30], the 18th of the month Machir of the Egyptians ; the high priests and prophets, and those who were usually admitted into the interior of the temple for the robing of the ⁷ gods, and the female [attendants] bearers of wings [feathers or fans] and the hieroglyphic writers, and all the other priests, who from the other temples throughout the land met the King at Memphis at the

great celebrity of the assumption of the ⁸ crown of Ptolemy the immortal, beloved by Phtha, the god Epiphanes, which (*crown*) he also received from his father [the high priest, &c.], being thus assembled in the temple at Memphis on this day, have thus decreed : ⁹ whereas King Ptolemy the immortal, beloved by Phtha, the god Epiphanes, highly favoured, the son of Ptolemy and queen Arsinoe, the gods Philopatrons, in many respects hath conducted himself well towards the temples and those ¹⁰ who reside in them ; and to all who were placed under his government ; being a god from a god and goddess, even as Orus the son of Isis and Osiris, who assisted his father Osiris, being well disposed ¹¹ towards the gods, brought supplies to the temples both in money and corn, and sustained many expenses in order to place Egypt in tranquillity, and to establish all sacred concerns ; and hath done service to mankind by all his powers ; ¹² and, of the contributions and taxes arising in Egypt, hath put an end to some, and hath lightened the weight of others, in order that the people and all others throughout his kingdom might be put in a state of ¹³ plenty and prosperity ; and hath remitted to the people at large the payments due to the King, being considerable, which were owed by those in Egypt, and others in the rest of his dominions ; and hath set at liberty those who were confined in the prisons, ¹⁴ and had lain under charges there for a long time ; and hath moreover appointed, that the revenues for the temples, both the contributions

yearly made to them in corn ¹⁵ and money, and also the proper allotments to the gods from the vineyards and gardens and other things belonging to the gods in the time of his father should remain ¹⁶ established throughout the country; and did appoint also, that with regard to the priests, they should pay nothing towards the treasury beyond what they were appointed to pay until the first year of his father; and hath released those who are of the ¹⁷ sacred orders from the charge of an annual voyage to Alexandria; and did appoint that they should not make a contribution towards the voyage; and hath remitted two parts (*of three suppose*) of what was charged upon the temples for the royal treasury, of flaxen linnen; ¹⁸ and hath restored all that hath been neglected in former times; providing, however, that the accustomed rites towards the gods should be performed with decency; ¹⁹ and hath also distributed justice to all men, being great himself even as the great Hermes; enjoining that those who should return from banishment both from among the military, and from all other whose minds were set upon the property of their neighbours in ²⁰ troublesome times, (*that these*) returning should abide upon their own spot and settlements, (*not wandering about as Gypsey vagabonds,*) *παρερπων Αιγυπτιστι*, as *Theocritus says*)—and provided also that forces both of horse and foot and ships should be sent against those who should invade ²¹ Egypt by sea or land; having sustained great charges both in money and corn,

in order that both the sacred concerns of the country and all persons that were in it might be placed in safety ; and going to ²² Lycopolis in the district of Busiris, which was garrisoned and fortified for a blockade (*against him*) by a suitable provision of arms and of all other supplies, as a spirit of change and ²³ innovation for some time had existed among the worthless men who were assembled in it, who had done much harm to the temples and to those who dwelt in Egypt, (*he*) sitting ²⁴ down against it surrounded it with mounds and trenches and walls of considerable magnitude; and (*whereas*) the Nile had made a great advance now for the eighth year, and was accustomed to flow over the ²⁵ level grounds, he checked it in many places, stopping up the mouths of rivers, and having expended upon them a large sum of money, and having appointed horsemen and infantry to watch his works ²⁶ in a short time he both entirely reduced the city and punished the impious inhabitants, even as Hermes, and as Orus also, the son of Isis and Osiris, conquered those who in the time of his own father had revolted before in those very ²⁷ places, and had injured the country, and the temples, (*so he*) coming to Memphis, while assisting ²⁸ his father's government, punished all (*the revolters*) very properly, at such time as he came (*to Memphis*) in order to fulfil the accustomed ceremonies for the assumption of the government; and (*whereas*) he remitted what was due from the ²⁹ temples to the royal treasury up to the eighth year, consisting of no small

quantity of corn and money; in like manner remitting the value of flaxen linnen³⁰ due to the treasury which had not been paid, and the difference (unless *διαφορα means taxes, or gifts, as in 2 Maccab. i. 35*) also of what had been paid (*in part*) for tolls in the markets (*see Suidas in voce Δειγμα*) for the same time; and (*whereas*) he released the temples from the payment of the (*accustomed*) bushel, (*or quantity*) per acre (*or fixed portion*) of the church property, and also remitted the measure (*or gallon*) for every fixed³¹ portion of their vineyards; and gave large contributions for Apis and Mnevis, and for the other sacred animals in Egypt, much more than during the reigns before him; always and in all things aiming at what was becoming; and³² giving largely and honourably what was proper for their interments; and what was to be expended upon their several temples; together with sacrifices and solemn assemblies and other customary circumstances; and hath preserved all the precious³³ things (*relics, plate &c.*) both of the temples, and of Egypt throughout all the country, in pursuance of the laws; and hath repaired the temple of Apis with costly work, expending on it no small quantity of gold and silver³⁴ and precious stones; and hath erected temples and shrines and altars, and provided also all proper requisites, having the god-like inclination of a benevolent deity towards mankind, in all proper cases;³⁵ and having moreover enquired after what was the most valuable among the other temples, he made new that of his own palace, as was

becoming,—on which accounts the gods bestowed upon him health, victory, strength and all other blessings attendant on a kingdom ³⁶ that was perpetuated to himself and to his children for ever, in the name of good fortune. It seems good to the priests of all the temples throughout the country [here much uncertainty begins in the copy from the broken state of the original inscription] mightily to increase the fame of the ³⁷ immortal king Ptolemy, beloved by Phtha, the god Epiphanes, and in like manner also (*to do honour to*) his parents the gods Philopators, and his ancestors the gods Euergetae, ³⁸ and the gods Adelphi and the gods Soters; and to cause to be set up an image of the immortal king Ptolemy, the god Epiphanes, highly favoured, in every temple, in the most conspicuous part of it, ³⁹ which image shall be surnamed the image of Ptolemy the Defender of Egypt; near to which the peculiar god of the temple shall be fixed, presenting to him a victorious suit of armour, which shall be prepared in due form, ⁴⁰ and that the priests shall religiously attend upon these images thrice every day, and shall provide for them sacred vestments, and shall perform the other customary rites as for the other gods, both by ⁴¹ feasts and solemn assemblies of the people, and shall set up a small (moveable) image of the king Ptolemy, the god Epiphanes, well beloved, the son of Ptolemy and queen Arsinoe, the gods Philopators, and a golden shrine (*containing the image*), ⁴² and shall place this in the innermost parts of the temples among

the other shrines, to lead forth also in processions the shrine of the god Epiphanes, ever amiable, on all solemn assemblies of the people, in which processions of the shrines take place ; ⁴³ and that it may be conspicuous now and hereafter, that there be laid upon the shrine ten golden crowns of the kings, to which the asp shall be added ⁴⁴ according to the pattern of the asp-formed crowns upon the other shrines ; in the midst of which shall be the crown called *ψοχεύτ* (*an Egyptian word probably*) which he having on entered into Memphis. ⁴⁵ when the ceremonies were performed at his inauguration ; and that there be placed upon the square ornament about the crowns, according to the aforesaid kingly style, golden amulets ⁴⁶ (*in due honour*) to a king who has done eminent services both to the upper and lower districts ; and that on the 30th day of the month Mesra, on which the birthday of the king is held, and also on ⁴⁷ that day in which he received the kingdom from his father, and which days men have called after their names in the sacred calendar, which days indeed were the beginnings of many blessings to all men, (*it shall be decreed*) to observe a feast and a publick celebrity in the temples throughout all Egypt for the ⁴⁸ month, and to perform in the temples sacrifices, and libations, and all other customary observances, as in the other celebrities, and that the offerings which are made, ⁴⁹ (*unintelligible*) in the temples, and to hold a feast and an assembly of the people to the immortal king Ptolemy, the god

Epiphanes, beloved by Phtha, highly favoured every year ⁵⁰ throughout the country, from the new moon of the month Thoth, for five days, in which they shall wear chaplets, performing at the same time sacrifices and libations and other fitting observances, ⁵¹ and the priests in addition to the other titles of the gods to whom they pay sacerdotal honours, shall also separate a priesthood for him, for the purposes of oracular responses and all other (*sacred offices*) ⁵² and that it be permitted to the common people at large, not initiated in the mysteries, to hold a feast, and to set up (*in their houses a resemblance of*) the aforesaid shrine and to hold among them ⁵³ three times a year; that it may be known wherefore the inhabitants of Egypt respect and honour the god Epiphanes, king, as is decreed by law, ⁵⁴ (*and the priests have thought fit to inscribe this decree upon*), hard stone, in hieroglyphics, the vulgar tongue (the Coptic) and in Greek characters, and to place it in each district, both of the first and second (*great divisions or districts of the country*).

II.—TRANSLATION PUBLISHED IN DUANE, *Coins of the Seleucidae*, LONDON, 1803, p. 190 ff.

In the reign of the young prince, who received the kingdom from his father, Lord of Kings, highly glorious, who settled the affairs of Egypt, and respectful of the

Gods, pious, successful over his enemies, restorer of the life of man, lord of thirty years, like Vulcan the great King, like the Sun the great King of the upper and lower districts, descended from the Gods Philopatores, whom Vulcan approved, to whom the Sun gave victory, the living image of Jupiter, son of the Sun, Ptolemy ever living, beloved of Phtha, in the ninth year of the sacred eagle, the Eagle Alexander, and of the Gods saviours, and the Gods brothers, and of the Gods benefactors, and the Gods philopatrons, and of the divine illustrious, gracious, and victorious, of Berenice Euergetes, Pyrra, the daughter of Philinus, being canephorus ; of Arsinoe Philadelphus, Areia daughter of Diogenes, being priestess ; and of Arsinoe, wife of Philopater, Eirene, daughter of Ptolemy, being priestess ; on the 4th day of the month Xandichus, but of the Egyptian Mechir the 18th. A decree of the high priests and prophets, and those who go into the sanctuary to clothe the Gods and the Pterophorae, and the sacred scribes, and other priests, all collected from the country to Memphis, to the King to celebrate the receiving of the Kingdom by Ptolemy, ever living, beloved of Phtha, divine, illustrious, gracious, which he received of his father, they being assembled in the temple in Memphis, on this day, decreed, that as King Ptolemy, ever living, beloved of Phtha, illustrious, gracious, descended from King Ptolemy and Queen Arsinoe, gods philopatores, has been kind to the temples and all in them, and to all placed under his government, a God descended from a God and Goddess, as Orus the

son of Isis and Osiris, assisting his father Osiris, well disposed towards [the worship of] the Gods, has brought to the temples supplies of money and corn, supported many expences in order to render the climate of Egypt wholesome, and established the sacred rites, and to his utmost power has done good, and of the existing reversions and tributes collected in Egypt has abolished some and lightened others, so that both the people and all other persons, might be in plenty under his government, and the debts due to the king from the inhabitants of Egypt, and other parts of the kingdom, which were numerous, he has forgiven to the people, and those who were confined in prison, and long engaged in law-suits, he had delivered from their perplexities, confirmed the claims on the revenue of the priests, and the annual stated contributions to them of corn and money, and likewise the proportions allotted to the Gods from the vineyards and gardens, and other articles appropriated to the Gods by his father, and ordered them to remain established through the country; and that out of what belonged to the priests they should contribute no more to the revenue than they were directed to do until the first year of his father; and also freed those of the sacred orders from the yearly voyage to Alexandria, and ordained exemption to them from contribution to the voyage, and of the money due to government for furnishing the linen garments in the temples he forgave two parts; and all other things that were neglected in former times he settled in their proper order, providing

that the offerings contributed to the gods should be decently performed. He also distributed justice to men as Hermes the Great and Great ordained. Also that those who went out from among the soldiers, and from others whose minds were set upon the property of their neighbours in times of tumult, and returned, should remain on their own settlements ; for he provided that forces, cavalry and infantry, and ships, should be sent against the invaders of Egypt by sea and land ; having sustained great expences both of money and corn, that the temples and all the inhabitants of the country, might be safe. Coming to the city of Lycopolis, in the Busiritic [nome], which was circumvallated and fortified against a siege with a plentiful supply of arms, by the long preceding disaffection of the wicked, who were gathered together in it, and had done much mischief to the temples and inhabitants of Egypt, and, by counter circling it (the city) with banks and ditches and notable walls, and checking the great rise of the Nile in his 8th year, which overflowed the plains, by strengthening the mouths of the rivers, expending on them no small sums, and stationing horse and foot to guard them, in a short time took the city by assault, and in it slew all the wicked, as [Herm]es, and Orus, son of Isis and Osiris overcame those who in the same places had formerly revolted, so all those who led others to revolt from his own father, and [injured] the country and violated the temples, when he came up to Memphis, to assist his father, and his own kingdom,

he punished properly, at which time he came to observe the proper ordinances suitable to his assuming the kingdom; but forgave what was due to the royal treasury from the temples up to the eighth year for corn and money, no little sum; and in like manner the penalties for linen garments not furnished to the royal treasury and for taxes up to the same time; he remitted also to the temples the bushel for every acre of sacred land, and also the liquid measure for that of the vineyards, and many things to Apis and Mnevis he gave, and to the other sacred animals in Egypt he gave many more than any kings before him, always considering what was becoming; and to their sepulchres giving what was suitable, largely and gloriously, and contributions to the several temples with sacrifices and festivals and other ordinances: and all the valuables in the temples and in Egypt he preserved in the regions, agreeably to the law; and the temple of Apis he adorned with costly works, contributing gold and [silver], and precious stones, to no small amount, and placing temples and shrines, and altars, and restoring what was wanting, having in his presents the divine mind of a benevolent Deity, and informing himself of the most valuable articles in the temples, renewed them in his own palace as was becoming. In return, the Gods have given him health, victory, power, and all other blessings of a lasting reign, to himself and his children for ever. WITH GOOD FORTUNE. The priests of all the temples throughout the kingdom decreed, that to the ever living King Ptolemy,

beloved of Phtha, divine, illustrious, gracious, and likewise to his parents Gods philopatores, and to his predecessors Gods beneficent, Gods brothers, and Gods saviours, to augment the greatness, the image of the ever living King Ptolemy, God illustrious, gracious, shall be set up in every temple, in the most conspicuous place, which shall be called the image of *Ptolemy the Defender of Egypt*, and by the side of it shall be set that of the peculiar God of the temple, who shall be represented giving him victorious arms, which shall be prepared [according to the usual] manner, and priests to minister thrice a day to the images, and to offer to them sacred worship, and perform other rites appointed, according as it is done to other gods [in feasts and festivities], and that there be erected to the King Ptolemy, God, illustrious, gracious, sprung from King Ptolemy and queen Arsinoe, Gods philopatores an image, and a shrine of gold of the temples, and to be placed in the sanctuaries among the other shrines, and in the great festivals on which processions are made of the shrines [the shrine] of this God, illustrious, benevolent, shall be brought out [with them] that it may be conspicuous now and in future and that there shall be placed upon the shrine ten golden royal crowns, on which shall be placed an asp of the asp-shaped crowns upon other shrines, and there shall be in the midst of them the crown called **ΨoXENT**, wearing which he entered into the [temple] in Memphis when were performed the appointed ceremonies of his accession to the kingdom,

and that there be put upon the square space round the crowns before described, according to the fore-named kingly style, amulets of gold is of the King, making the upper and lower regions illustrious, upon the third day of [the month] Mesore, on which the birthday of the King is celebrated, and in like manner on that in which he received the kingdom from his father, both which they have decreed to be inserted in the sacred calendar, which were of many good things, the authors to all, to observe on those days a festival [and celebrities throughout E]gypt, in the temples monthly, and to perform in them sacrifices and libations, and other rites, according to those in other festivals in the temples, and to hold a festival and celebrity in honour of the ever living and beloved of Phtha King Ptolemy, God, illustrious, gracious, annually [throughout the c]ountry from the new moon of Thouth for five days, on which crowns shall be worn, and sacrifices and libations offered, and other appropriate rites [the name also] of the God, illustrious, gracious, the priests besides the other names of the gods to whom they minister, and distribute all oracles, and for the and it shall be lawful to other individuals to celebrate the feast, and place the aforesaid temple, and to hold among themselves ceremonials . . . in a year. And that it may be known why the people in Egypt magnify and honour the God, illustrious, gracious king, according to law, [what here is decreed shall be inscribed] on hard stone, in sacred, and in native, and in Greek

characters, and placed in each, both of the first and second

III.—TRANSLATION MADE BY PROFESSOR PORSON.¹

In the reign of the young prince, who received the kingdom from his father, Lord of kings, highly glorious, who settled the affairs of Egypt, and respectful of the Gods, pious, successful over his enemies, restorer of the life of man, lord of the *triacontaetterides*, like the great Vulcan king, *even as* the Sun, the great king of the upper and lower districts, descended from the Gods Philopatores, whom Vulcan approved, to whom the Sun gave victory, the living image of Jupiter, son of the Sun, Ptolemy, ever-living, beloved of Phtha, in the ninth year of the priesthood of *Aëtos*, the son of *Aëtos*, of Alexander, and of the Gods saviours, and the Gods brothers, and of the Gods *Euergetae*, and the Gods Philopatrons, and of the God *Epiphanes*, gracious and victorious, of Berenice *Euergetis* Pyrra, the daughter of Philinus, being canephorus; of Arsinoe Philadelphus, Areia, daughter of Diogenes, being priestess; and of Arsinoe, wife of Philopater, Eirene, daughter of Ptolemy, being priestess; on the fourth day of the month Xandicus, and of the Egyptian Mehir the eighteenth decree. The high priests and prophets,

¹ E. D. Clarke, *Greek Marbles*, Cambridge, 1809, p. 58 ff.

and those who go into the sanctuary to clothe the Gods and the Pterophorae, and the sacred scribes, and other priests, all collected from *the temples along the country* to Memphis, to the king, to celebrate the receiving of the kingdom by Ptolemy, ever-living, beloved of Phtha, *the God EPIPHANES*, gracious, which he received from his father, they being assembled in the temple of Memphis, on this day, *have* decreed, that as King Ptolemy, ever-living, beloved of Phtha, *the God EPIPHANES*, gracious, descended from king Ptolemy and queen Arsinoe, Gods Philopatores, has been *in many things* kind *both* to the temples and all in them, and to all placed under his government, a God descended from a God and Goddess, as Orus, the son of Isis and Osiris, assisting his father Osiris, well disposed towards [the worship of] the Gods, has brought to the temples supplies of money and corn, supported many expences in order to render the climate of Egypt wholesome, and established the sacred rites, and to his utmost power has done good, and of the existing reversions and tributes collected in Egypt has *totally remitted* some and lightened others, so that both the people, and all other persons, might be in plenty under his government, and the debts due to the king from the inhabitants of Egypt, and other parts of *his* kingdom, which were numerous, he has forgiven to the people, and those who were confined in prison, and long engaged in law-suits, he had delivered from their perplexities, confirmed the claims on the revenues of

the *temples*, and the annual stated contributions to them of corn and money, and likewise the proportions allotted to the gods from the vineyards and gardens and other articles appropriated to the gods *in his father's time*, and ordered them to remain in *statu quo*; and that out of what belonged to the priests they should contribute no more to the revenue than they were directed to do until the first year of his father; and also freed those of the sacred orders from the yearly voyage to Alexandria, and ordained exemption to them from contribution to the voyage, and of the money due to government for furnishing the *cotton cloths* in the temples, he forgave two parts; and all the other things that were neglected in former times he resettled in their proper order, providing that the *accustomed offerings should be decently contributed to the Gods*. He has also distributed justice to *all*, as Hermes the Great and Great. He *has ordained also* that those who went out from among the soldiers, and from others, whose minds were set upon the property of their neighbours in times of tumult, and returned, should remain on their own settlements; *and has also* provided that forces, *of cavalry and infantry, and ships*, should be sent against the invaders of Egypt by sea and land; having sustained great expences both of money and corn, that *both* the temples, and all the inhabitants of the country, might be safe. *And coming* to the city of Lycopolis, in the Busiritic [nome], which was circumvallated, and fortified against a siege with a

plentiful supply of arms, and all other appointments as might be expected by the long preceding disaffection of the wicked, who were gathered together in it, and had done much mischief to the temples and inhabitants of Egypt, and, by counter circling it (the city) with banks and ditches and notable walls, and checking the great rise of the Nile in his eighth year, which overflowed the plains, by strengthening the mouths of the rivers, expending on them no small sums, and stationing horse and foot to guard them, in a short time took the city by assault, and in it slew all the wicked, as [Herm]es, and Orus, son of Isis and Osiris, overcame those who in the same places had formerly revolted, so all those who led others to revolt from his own father, and *made desert* the country and violated the temples, when he came up to Memphis, to assist his father, and his own kingdom he punished properly, at which time he came to observe the proper ordinances suitable to his assuming the kingdom; but forgave what was due to the royal treasury from the temples up to the eighth year for corn and money, no little sum; and in like manner the penalties for *cotton cloths* not furnished to the royal treasury, and for taxes up to the same time; he remitted also to the temples the *deficient* bushel for every acre of sacred land, and also the liquid measure for that of the vineyards, and many things, to Apis and Mnevis he gave, and to the other sacred animals in Egypt he gave many more than any kings before him, always considering what was becoming; and to their sepulchres

giving what was suitable, largely, and gloriously, and contributions to the several temples, with sacrifices and festivals, and other ordinances: and all the valuables in the temples and in Egypt he preserved *in statu quo*, agreeably to the laws: and the temple of Apis he adorned with costly works, contributing to it gold and [silver], and precious stones, to no small amount, and placing temples and shrines, and altars, and restoring what wanted repair, having *the disposition of a beneficent Deity in things appertaining to divine worship*, and informing himself *which were the most honourable temples*, renewed them in his own palace, as was becoming. In return, the Gods have given him health, victory, power, and all other blessings of a lasting reign, to himself and his children for ever. WITH GOOD FORTUNE. The priests of all the temples throughout the kingdom decreed *to pay the honours already due to the ever-living king Ptolemy, beloved of Phtha, the God EPIPHANES, gracious, and likewise greatly to increase the honours of his parents Gods Philopatores, and his predecessors, Gods beneficent, Gods brothers, and Gods saviours, to augment the greatness, and that the image of the ever-living king Ptolemy, God, illustrious, gracious, shall be set up in every temple, in the most conspicuous place, which shall be called the image of PTOLEMY, THE DEFENDER OF EGYPT, and by the side of it shall be set that of the peculiar God of the Temple, who shall be represented giving him a victorious shield, which shall be prepared [according to the usual]*

manner, and priests to minister thrice a day to the images, and to *place by* them sacred *ornaments*, and perform other rites appointed, according as it is done to other Gods [in feasts and festivi]ties, and that there be erected to king Ptolemy, God, illustrious, gracious, sprung from king Ptolemy and queen Arsinoe, Gods philopatores, an image and a shrine of gold *in every one* of the temples, and to be placed in sanctuaries among the other shrines, and in the great festivals on which processions are made of the shrines, [the shrine] of this God, illustrious, benevolent, shall be brought out, [with them] that it may be conspicuous now and in future, and that there shall be placed upon the shrine ten golden *basileiae*, on which shall be placed an asp: *just as on each* of the asp-shaped *basileiae* upon other shrines, and there shall be in the midst of them the *basileiae* called *ΨoXENT*, wearing which he entered into the [basileion] in Memphis . . . when were performed the appointed ceremonies on his accession to the kingdom, and that there be put upon the square space round the *basileiae* before described, *in the fore-named basileion* amulets of gold, *on which shall be written that they belong to the king, who made the upper and the lower regions illustrious, upon the thirtieth day of [the month] Mesoreh, on which the birthday of the king is celebrated, and in like manner on the . . . day of in which he received the kingdom from his father, both which they have decreed to be named after him in the sacred calendar, which*

days are the origin of many blessings to all, to observe on those days a festival [and celebrities throughout E]gypt, in the temples, monthly, and to perform in them sacrifices, and libations, and other rites, according to those in other festivals in the temples, and to hold a festival and celebrity in honour of the ever-living and beloved of Phtha, king Ptolemy, God illustrious, gracious, annually [throughout both the upper and lower c]ountry from the new moon of Thouth for five days, on which *chaplets* shall be worn, and sacrifices and libations offered, and other appropriate rites. *And the priests shall be called the priests of the ever-living God*, illustrious, gracious, besides the other names of the Gods to whom they minister and all oracles, and for the . . . and it shall be lawful to other individuals to celebrate the feast, and place the aforesaid *shrine*, and *have it by them, performing the proper ceremonies in the annual festivals . . .* in a year. So that it may be known why the people in Egypt magnify and honour the God, illustrious, gracious king, according to law. [And what here is decreed shall be inscribed] on *black*, hard stone, in sacred, and in native and in Greek characters, and placed in each *temple* both of the first and second *Gods*.

CHAPTER IX.

FRENCH, LATIN, GERMAN AND ITALIAN
TRANSLATIONS OF THE GREEK TEXT OF
THE DECREE OF ROSETTAI.—THE FRENCH TRANSLATION OF THE GREEK TEXT
WHICH WAS MADE FOR THE USE OF CHAMPOLLION
LE JEUNE BY M. LETRONNE IN 1824.¹

- 1 Sous le règne du JEUNE, et successeur immédiat de son père ; maître des couronnes ; couvert de gloire ; ayant établi l'ordre en Égypte ; pieux
- 2 envers les dieux ; supérieur à ses adversaires ; ayant amélioré la vie des hommes ; maître des triacontaétides, comme Héphaestos, le grand ; roi comme le soleil
- 3 grand roi des régions supérieures et inférieures ; né des dieux Philopatros ; éprouvé par Héphaestos ; à qui le soleil a donné la victoire ; image vivante de Zeus ; fils d'Hélios ; PTOLÉMÉE,

¹ See *Inscription Grecque de Rosette. Texte et traduction littérale, accompagnée d'un Commentaire critique, historique et archéologique*, ed. Didot, Paris, 1840. (*Fragmenta Historicorum Graecorum*, vol. i. 1841).

4 toujours vivant, chéri de Phthas ; la ix^e année ;
 Aëtès, fils d'Aëtès, étant prêtre d'Alexandre et des
 dieux Soters, et des dieux Adelphes, et des dieux
 Évergètes et des dieux Philopators, et
 5 du dieu Épiphane, Euchariste ; étant athlophore
 de Bérénice Évergète Pyrrha, fille de Philinus ;
 étant canéphore d'Arsinoë Philadelphe Aria, fille de
 Diogène ;
 6 étant prétresse d'Arsinoë Philopator Irène, fille
 de Ptolémée : du mois Xandique le iv. ; et du mois
 des Égyptiens Méchir le xviii. ;

DÉCRET :

Les grands prêtres et prophètes, et ceux qui pénètrent dans le sanctuaire pour l'habillement des

7 dieux, et ptérophores, et hiérogrammastes, et tous les autres prêtres qui, des temples du pays, s'étant rendus à Memphis, au-devant du roi, pour la panégyrie de la réception de la
 8 couronne, de Ptolémée, toujours vivant, chéri de Phthas, dieu Épiphane, Euchariste, laquelle il a reçue immédiatement de son père, réunis dans le temple de Memphis, ce même jour, ont dit :
 9 CONSIDÉRANT que le roi Ptolémée, toujours vivant, chéri de Phthas, dieu Épiphane, Euchariste, issu du roi Ptolémée et de la reine Arsinoë, dieux Philopators, a comblé de bienfaits les temples, et

10 Ceux qui demeurent, et tous ceux qui sont rangés sous sa domination ; qu'étant dieu, né d'un dieu et d'une déesse, comme Horus, le fils d'Isis et d'Osiris, qui a vengé son père Osiris ; envers les dieux

11 plein d'une piété généreuse, il a consacré aux temples des revenus en argent et en vivres, et supporté de grandes dépenses pour amener la sérénité en Égypte, et pour établir l'ordre en tout ce qui concerne le culte ;

12 il a manifesté de toutes ses forces ses sentiments d'humanité ; d'entre les revenus publiques et impôts perçus en Égypte, il a supprimé définitivement quelques-uns et allégé d'autres ; afin que le peuple et tous les autres

13 fussent dans l'abondance sous son règne ; les sommes que redevaient au trésor les habitants de l'Égypte, et ceux du reste de son royaume, lesquelles étaient fort considérables, il en a fait une remise générale ; quant à ceux qui avaient été

14 emprisonnés et ceux qui l'on avait intenté procès depuis très long temps, il les a délivrés de toute réclamation : il a ordonné en outre que les revenus des temples, et les contributions qui leur étaient accordées chaque année, tant en

15 vivres qu'en argent, ainsi que les parts équitables assignées aux dieux, sur les vignobles, les jardins et sur les autres terrains, qui appartenaient aux dieux sous le règne de son père,

16 resteraient sur le même pied : relativement aux

prêtres, il a ordonné encore qu'ils ne payent rien de plus à la caisse *télestique* que ce à quoi ils étaient imposés, jusqu'à la première année, sous son père ; il a de plus affranchi ceux d'entre les 17 tribus sacrées, de la descente annuelle à Alexandrie ; il a ordonné également de ne plus lever la contribution pour la marine ; des toiles de byssus livrées dans les temples au trésor royal,

18 il a remis les deux tiers ; et tout ce qui était précédemment négligé, il l'a rétabli dans l'état convenable, veillant à ce que tout ce qu'il était d'usage de faire pour les dieux fut exécuté comme

19 il convient ; en même temps il a distribué à tous la justice, comme Hermès, deux fois grand ; il a ordonné, en outre, que les émigrés revenus, gens de guerre et tous autres qui

20 auraient manifesté des intentions hostiles, dans le temps des troubles, conservent les biens en la possession desquels ils sont rentrés ; il a pourvu à ce que des corps de cavalerie et d'infanterie, et des vaisseaux fussent envoyées contre ceux qui se seraient avancés

21 contre l'Égypte, tant par terre que par mer, supportant de grandes dépenses en argent et en vivres, afin que les temples et tous les habitants de l'Égypte fussent en sûreté ;

22 s'étant rendu à Lycopolis, celle de [nome] Busirite, ville dont on s'était emparée et qu'on avait fortifiée contre un siège, par de grands dépôts d'armes et

toute autre sorte de munitions, l'esprit de révolte s'y étant affermi depuis très-long

23 temps, parmi les impies qui, rassemblés dans cette ville avaient fait beaucoup de mal aux temples et aux habitants de l'Égypte ; et ayant formé le siège de

24 cette place, il l'a environnée de retranchements, de fossés et de murs solides ; le Nil ayant fait une grande crue dans la viii^e année, et comme il est accoutumé de la faire, inondant les

25 plaines, le roi l'a contenu, en beaucoup de lieux, en fortifiant l'embouchure des fleuves, pour lesquels travaux, il a dépensé des sommes non petites ; après avoir établi des troupes tant de cavalerie que d'infanterie pour la garde

26 de ces fleuves, il a pris en peu de temps la ville de vive force, et détruit tous les impies qui s'y trouvaient, comme Hermès et Horus, fils d'Isis et d'Osiris, s'étaient rendus maîtres, dans ces mêmes

27 lieux, des gens révoltés auparavant ; quant à ceux qui s'étaient mis à la tête des rebelles sous son père, et qui avaient vexé le pays, sans respecter les temples, s'étant rendu à Memphis, pour venger

28 son père et sa propre couronne, il les a punis comme ils le méritaient, à l'époque où il vint pour célébrer les cérémonies prescrites pour la réception de la couronne ; de plus, il a remis ce qui dans

29 les temples était dû au trésor royal jusqu'à la viii^e année, montant, tant en vivres qu'en argent, à

une quantité non petite ; pareillement, il a remis la valeur des toiles de Byssus qui n'avaient point été fournies au trésor royal

30 ainsi que les frais de vérification pour celles qui l'avaient été, jusqu'à la même époque ; il a affranchi les temples du droit d'artabe par aroure de terre sacrée ; de même,

31 quant au Keramion par aroure de vignoble ; il a fait beaucoup de donations à l'Apis, au Mnévis, et aux autres animaux sacrés en Égypte, prenant beaucoup plus de soin que les rois ses prédécesseurs de ce qui concerne

32 ces animaux, en toute circonstance ; et ce qui était nécessaire à leur sépulture, il l'a donné largement et noblement, ainsi que les sommes accordées pour leur culte particulier, y compris les sacrifices, panégyries et les autres cérémonies prescrites ;

33 les priviléges des temples et de l'Égypte, il les a maintenus, sur le même pied, conformément aux lois ; il a embellî l'Apeium de magnifiques ouvrages, ayant dépensé, pour ce temple, d'or, d'argent

34 et des pierres précieuses, une quantité non petite ; il a fondé des temples, des naos, des autels ; il a restauré, à son tour, ceux qui avaient encore besoin de réparations, ayant, pour tout ce qui concerne

35 la divinité, le zèle d'un dieu bienfaisant ; après nouvelle information, il a réparé les plus honorés des temples sous son règne, comme il convient ; en

- récompense de quoi, les dieux lui ont donné santé, victoire, force et tous les autres biens,

36 la couronne devant demeurer à lui et à ses enfants, dans toute la durée du temps ;

À LA BONNE FORTUNE

Il a paru convenable aux prêtres de tous les temples du pays que tous les honneurs rendus

37 au toujours vivant roi Ptolémée, chéri de Phthas, dieu Epiphanie, Euchariste, de même que ceux de ses parents, dieux Philopatrons, et ceux de ses aïeux, dieux Évergètes, et ceux

38 des dieux Adelphes, et ceux des dieux Soters, soient de nouveau augmentés grandement ; qu'on élève au toujours vivant roi Ptolémée, dieu Épiphanie, Euchariste, une image en chaque temple, dans le lieu le plus apparent,

39 lequel portera le nom de Ptolémée, celui qui a vengé l'Égypte ; qu'auprès soit placé debout le dieu principal du temple, lui présentant une arme de victoire, le tout disposé à la manière Égyptienne ;

40 que les prêtres fassent trois fois par jour le service religieux auprès des images, et leur mettent un ornement sacré ; et exécutent les autres cérémonies prescrites, comme pour les autres dieux, dans les panégyries qui se célèbrent en Égypte

41 panégyries ; qu'ils élèvent au roi Ptolémée, dieu Epiphanie, Euchariste, né du roi Ptolémée et de la

reine Arsinoë, dieux Philopatorts, une statue de bois et un édicule dorés, dans chacun des
42 temples; qu'ils les placent dans les sanctuaires avec les autres édicules; et que lors des grandes panégyries où se fait la sortie des édicules, celui du dieu Épiphane, Euchariste, en même temps
43 sorte en même temps; afin que son édicule soit distingué des autres, maintenant et dans la suite des temps, qu'il soit surmonté des dix coiffures d'or du roi, devant lesquelles sera placé un aspic comme à toutes les coiffures
44 aspidoïdes, sur les autres édicules; qu'au milieu d'elles on mette la coiffure appelée Pschent, dont le roi s'était couvert, lorsqu'il est entré dans le temple de Memphis, pour y
45 accomplir les cérémonies prescrites dans la prise de possession du trône; qu'on mette sur le tétra-gone des coiffures, au susdit ornement royal, dix phylactères d'or, sur lesquels on écrira
46 que c'est celui du roi qui a rendu illustre le pays haut et le pays bas; et puisque le xxx^e de Mésori, dans lequel on célèbre la naissance du roi, ainsi que le xvii^e de Méchir,
47 dans lequel il a pris la couronne de son père, [les prêtres] les ont reconnus comme éponymes dans les temples, lesquels jours sont en effet, pour tous, cause de beaucoup de biens; qu'ils les célèbrent par une fête en son honneur et une panégyrie, dans les temples

48 d'Égypte, chaque mois ; qu'ils y accomplissent des sacrifices, des libations, et toutes les autres choses d'usage, comme dans les autres panégyries, ainsi que les

49 dans les temples ; qu'ils célèbrent une fête, et une panégyrie pour le toujours vivant et chéri de Phthas, roi Ptolémée dieu Épiphanie, Euchariste, chaque année dans tous les temples du

50 pays, depuis le premier de Thoyth, pendant cinq jours, dans lesquels ils porteront aussi des couronnes, accomplissant les sacrifices et les libations, et tout ce qui convient ; que les prêtres des autres dieux reçoivent le nom de

51 prêtres du dieu Épiphanie, Euchariste, outre les autres noms des dieux dont il sont prêtres ; et qu'ils consignent, dans tous les arrêtés et dans les déclarations qui seront écrites par ceux, le

52 sacerdoce du roi ; qu'il soit permis à tout particulier de célébrer la fête, d'élever l'édicule susdit, et de l'avoir chez lui, accomplissant les cérémonies prescrites dans les fêtes tant mensuelles

53 qu'annuelles, afin qu'il soit connu que les Égyptiens élèvent et honorent le dieu Épiphanie, Euchariste, roi, comme il est légal de la faire ; enfin, que ce décret soit gravé sur une stèle de

54 pierre dure, en caractères sacrés, locaux et grecs ; et placé dans chaque temple des premier, second et troisième ordres, près de l'image du roi toujours vivant.

II.—A LATIN VERSION OF THE GREEK TEXT, BY
C. G. HEYNE, PUBLISHED IN 1804.

Interpretatio latina.

(1). Regnante nouo, et tenente regnum a patre acceptum, domino regnum glorioso, Aegypti pacatore, (2). in deos pio, aduersariis superiore, vitae hominum restitutore, domino cycli xxx annorum, eo modo quo Vulcanus magnus; rege, eo modo quo Sol. (3). magnus rex, superiorum et inferiorum regionum; oriundo a diis patris amantibus; quem Vulcanus probauit, cui Sol dedit victoriam; imagine viua filii Iovis, filii Solis, *Ptolemaeo*, (4). longaeuo, dilecto a Phtha, anno nono, sacerdote Aquila, Aquilae filio, Alexandri et deorum Soterum (*Ptolemaei Soteris cum coniuge*), et deorum fratribus (*Philadelphi cum regina sorore Arsinoe*), et deorum Evergetarum (*Evergetac cum regina Berenice II.*), et deorum Philopatorum (*Philopatoris et reginae*) et (5). dei Epiphanis, munifici; Athlophoro Berenices Evergetidis Pyrrha Philini filio; Canephora Arsinoes Philadelphae, Aria Diogenis filia; Sacerdote Arsinoes Philopatoris, Irene (6). Ptolemaei filia; mensis Xanthici die quarto, Aegyptiorum Mechir die xviii, decretum Pontifices et Prophetae, et qui in adytum ingrediuntur ad exornandos (7). deos, et Pterophorae et Scribae, et reliqui Sacerdotes omnes, qui ex templis regionis Memphin conueuerant, ad regem, ad sollennia auspicandi (8). regni *Ptolemaei*, longaeui, dilecti a Phtha, dei *Epiphanis*, munifici quod (regnum accepit a patre suo,

congregati in templo, Memphi, hoc die sciuerunt : (9). Quandoquidem Ptolemaeus longaeuus, amatus a Phtha, deus *Epiphanes* munificus, a rege Ptolemaeo et regina Arsinoe, diis Philopatoribus, prognatus, multa beneficia, contulit in templo, et (10). eos qui in iis sunt, et regno suo subiectos omnes, natus deus ex deo et dea, vt Orus Isidis et Osiridis filius, qui patrem suum Osirin vltus est, erga deorum sacra (11). beneficam mentem habens assignauit templis pecuniarios et annonarios redditus, et multas impensas sustinuit, vt Aegyptum ad tranquillitatem perduceret, et vt sacra constitueret, (12). et suis facultatibus liberaliter vsus est omnibus, et ex institutis in Aegypto redditibus et tributis alia prorsus remisit, alia leuauit, vt populi et ceteri omnes (13). in prosperitate sint in eius regno ; quodque regia residua, quae debebant Aegyptii et in ceteris eius regni terris viuentes, quae erant magno numero, remisit ; et eos, qui in vinculis (14) habebantur, et qui in iudicium adducti iam a multo tempore, exemit e reis ; iussit etiam redditus templorum, et inferendas in ea annuas pensitationes (15). annonarias et pecuniarias, similiter etiam legitimas praestationes diis ex solo vitifero et ex paradisis et ex aliis, quae diis erant constituta patris tempore, (16). manere fixas ; constituit quoque de Sacerdotibus, vt nihil darent in tributum amplius eo quod censi erant vsque ad primum annum patris eius ; liberauit quoque (17). ex sacris populis (*eos, quibus ea imperata erat*) ab annua ad Alexandriam nauigatione ; iussit quoque corrogationem ad rem naua-

lem haud fieri; et (18). byssinarum vestium in regiam exhibendarum in templis duas portiones remisit; et cuncta intermissa superioribus temporibus in legitimum ordinem restituit, cura habita, vt ex more constituta praestentur diis (19). ex praescripto; pariter quoque ius suum omnibus tribuit, quemadmodum Hermes magnus et magnus (maximus); constituit etiam, vt, qui cum ex militantibus tum ex aliis, (20). diuersas partes in turbatarum rerum temporibus amplexi, erant reuersi, reduces manerent in suis bonis, prouidit tamen quoque, vt mitterentur copiae equestres et pedestres et naues ad eos qui incursauerant (21). Aegyptum mari terraque, sustinens impensas pecuniarias et annonarias magnas, vt templa et ii qui in ea (Aegypto) sunt, omnes in tuto sint; cumque etiam (22). ad Lycopolin esset profectus, in Busirite (nomo) sitam, quae erat occupata et munita ad tolerandam obsidionem armorum apparatu copiosiore, et ceteris necessariis omnibus, quippe (23). a multo inde tempore parata defectione a sceleratis, qui in istam vrbem confluxerant, quique in templo et Aegyptum incolentes multa mala perpetrauerant, (24). obsidendo, vallis et fossis et muris eam haud contemnendis circumdedit cumque Nilus magnos auctus haberet *anno octauo*, et inundare soleret (25). campestria, coercuit (eum) in multis locis muniendo ostia amnium, expensa in eam rem opum summa haud parua; et collocando equites et pedites ad custodiam (26). eorum: et breui tempore vrbem vi expugnauit, et sceleratos in ea omnes necauit, quemadmodum Hermes,

et Horus Isidis et Osiridis filius subegerunt eos qui in iisdem (27). locis antea defecerant; duces eorum, qui defecerant patris tempore, et regionem *praedantes* et templo (sacrilegio) violantes, Memphin profectus, vltus et (28). patrem et suam dignitatem, omnes meritis poenis affecit eo tempore, quo eo accessit peragenda sollennia suscipiendi regni. Remisit quoque ea, (29). quae in templis debebantur in fiscum (persoluenda) vsque ad octauum annum, ad annonae et pecuniae summam non exiguum; pariter etiam pretia non exhibitarum in regiam vestium (30). byssinarum, et earum quae exhibitae erant, expensas in probationem (faciendas) vsque ad eadem tempora, liberauitque templo ab artaba (constituta) in aruram agri sacri, et vitiferi pariter (31). ab amphora in aruram; Api et Mneui multa donauit et reliquis sacris animantibus in Aegypto; multo magis quam superiores reges sollicitus. (32). de iis quae ad ea spectant; per omne tempus, tum ea, quae ad eorum sepulturam necessaria sunt, praebendo liberaliter et magnifice, tum sumtus in priuata (sua) sacra cum sacrificiis et festis et reliquis more constitutis; (33). et res pretiosas templorum et Aegypti seruauit integras legibus conuenienter; et Apieum operibus sumtuosis exstruxit, expensa in illud auri et argenti (34). et lapidum pretiosorum copia haud exigua; et sacra et templo et aras exstruxit, et ea que refectione indigebant sarta tecta praestitit, habens dei benefici in iis, quae ad ea spectant, (35). diuinum animum, et, vbi compererat, templo honore praecipuo habita reparauit in

suo regno, conuenienter. Pro quibus dederunt ei dii
valetudinem, victoriam, potentiam et alia bona omnia,
(36). regno manente ei et liberis in omne tempus.
Quod bonum faustumque sit: placuit Sacerdotibus
templorum per regionem omnium, honores sollennes
omnes iam solitos (37). longaeuo regi *Ptolemaeo* dilecto
a Phtha, Deo *Epiphani* munifico, pariter etiam honores
parentum eius Deorum Philopatorum et honores auorum
Deorum Evergetarum, et (38). Deorum Fratrum, et
Deorum Soterum, augere magnifice; collocare autem
longaeui regis *Ptolemaei*, *Epiphanis*, munifici; simula-
crum, in vnoquoque templo in loco maxime conspicuo,
(39). quod appellabitur *Ptolemaei defensoris Aegypti*,
eoque loco iuxta stabit praecipuum templi numen porri-
gens ipsi arma vicia: eaque (omnia) erunt instructa in
(40). modum maxime insignem, porro sacerdotes colere
imagines religiose ter quotidie; et apponere iis sacrum
ornatum, et reliqua, ex more fieri solita, praestare,
quemadmodum aliis diis in festis et (41). sollennibus;
ponere quoque regi *Ptolemaeo*, Deo *Epiphani*, munifico
ex rege Ptolemaeo et regina Arsinoe, Diis Philopatoribus,
signum et aediculam auream, (42). et collocare in
adytis vna cum aliis aediculis, et in magnis sollennibus,
in quibus pompa aedicularum fiunt, etiam *Dei*
Epiphanis munifici aediculam in pompa (43). ducere;
vt vero insignis illa sit, imponi nunc et in posterum
aediculae aureas regis decem fascias, quibus apponetur
clipeus . . . (44). ad modum cliperformium insignium
ceterarum aedicularum; eritque earum *fasciarum* in

medio illa fascia regia, quae appellatur *Pschent*, qua circumdatus ingressus est Memphin (45). quando peracta sunt sollennia suscipiendi regni; imponere quoque supra tetragona quod eas fascias regias circumdat, iuxta praedictum insigne regium (*Pschent*), amuleta aurea (46). quoniam illud est regis qui illustrauit superiorem et inferiorem regionem; et quandoquidem tricesimum diem Mesore, (47) quo die natalis regis celebratur, similiter etiam quo regnum accepit a patre, nomine eius consecrarunt in templis, qui *dies* utique multorum bonorum auspicia omnibus sunt, habere hos dies festos . . . in *omnibus* templis (48). Aegypti per mensem, et peragere in iis sacrificia et libationes et reliqua ex more sollennia, quemadmodum et in ceteris sollennibus, solitasque exhibitiones cum aliis, quae paeberi solent (49). in templis; agere vero festum et solenne longaeuo et dilecto a Phtha, regi *Ptolemaeo Deo Epiphani* munifico, quotannis . . . (*per omnem*) (50). regionem, a Kalendis Thoyt per dies quinque, in quibus quoque coronas gestabunt peragentes sacrificia et reliqua quae curari fas est; recitare autem . . . nomen (51). etiam *Dei Epiphanis* munifici sacerdotes, praeter cetera nomina deorum, quorum sacerdotium obeunt, et inferere in omnia decreta et in (52). sacerdotium eius; licere vero etiam aliis priuatis agere festum; et praedictam aediculam exponi, et habere apud se (53). quotannis; ut manifestum fiat, quod Aegyptii amplificant et honorant *Deum Epiphanem* munificum

regem, *vt* more constitutum est; (*et incidere haec*) (54). *in duro saxo, sacris et patriis et graecis litteris, et statuere in vnoquoque et prioris et secundi ordinis templis.*

III.—LATIN TRANSLATION MADE BY J. BAILEY.¹

- 1 REGNANTE novo, et regnum a patre acceptum tenente, *domino regnum, glorioso, Aegypti regnatore, et in*
- 2 *Deos pio, adversariis superiore [facto], vitae hominum restitutore, domino cycli xxx. annorum,* eo modo quo Vulcanus, magnus; *rege, ut Sol,*
- 3 *magnus rex superiorum et inferiorum regionum;* oriundo a diis Patris amantibus; quem Vulcanus probavit; cui Sol dedit victoriam; *imagine viva Jovis, filii Solis, Ptolemaeo,*
- 4 *longaero, dilecto a Phtha;* anno nono sacerdote Aquila, Aquilae filio, *Alexandri, ut deorum Servatorum, et deorum Fratrum, et deorum Benefactorum, et deorum Patris-Amantium, et*
- 5 *dei Praesentis, munifici; athlophora [sacerdote] Berenices Beneficæ, Pyrrha, Philini filia; canephora [sacerdote] Arsinoes Fratris-amantis, Aria, Diogenis filia; sacerdote Arsinoes. Patris-amantis, Irene,*

¹ See *Hieroglyphicorum Origo et Natura*, by J. Bailey, Cambridge, 1816 (Appendix, p. 103 ff.).

6 Ptolemaei filia; mensis Xanthici die quarto,
 Ægyptiorum Mechir die xviii. *decretum* Pontifices,
 et Prophetae. et qui in adytum ingrediuntur ad
 ornandos

7 deos, et Pterophorae, et Scribae, et ceteri Sacer-
 dotes omnes, qui ex templis regionis Memphin
 convenerant ad regem, ad sollennia auspicandi

8 regni, Ptolemaei, *longaevi, dilecti e Phtha, dei*
Praesentis, munifici, quod [regnum] accepit e
patre suo, congregati in templo intra Memphin, hoc
die sciverunt :

9 Quandoquidem *rex Ptolemaeus, longaeus, amatus*
a Phtha, deus Praesens munificus, a rege Ptolemaeo
et regina Arsinoe, diis Patris-amantibus, prognatus,
multis beneficiis affecit templo, et

10 eos, qui in iis sunt, et regno suo subjectos omnes;
 natus deus ex deo et dea, ut Horus, Isidis et
 Osiridis filius, qui patrem suum Osirin ultus est;
 erga deorum sacra

11 beneficam mentem habens, assignavit templis pecu-
 niarios et annonarios redditus; et multas impensas
 sustinuit, ut Ægyptum ad tranquillitatem perducer-
 et, et ut sacra constitueret,

12 suisque facultatibus liberaliter usus est cunctis, et
 ex institutis in Ægypto redditibus, et tributis alia
 prorsus remisit, alia levavit, ut populus, et ceteri
 omnes in

13 prosperitate sint in ejus regno; quodque regia
 residua, quae debebant Ægyptii, et in ceteris ejus

regni terris viventes, quae erant magno numero,
populo remisit; et eos, qui in vinculis

14 habebantur, et, qui in judicium adducti jam a multo
tempore, exemit e reis; constituit etiam redditus
sacerorum, et inferendas in ea annuas pensitationes,
pecu-

15 niarias et annonarias, similiter etiam legitimas
praestationes diis, ex solo vitifero, et ex paradisis,
et ex aliis, quae diis erant constituta patris
tempore,

16 manere fixas; constituit quoque de sacerdotibus,
ut nihil darent in tributum amplius eo, quod erant
censi usque ad primum annum patris ejus, liberavit
quoque ex

17 sacris populis [eos quibus ea imperata erat] ab
annua Alexandriam navigatione; jussit quoque
corrogationem ad rem navalem hand fieri; et
vestium byssinarum in regiam exhibendarum

18 in templis duas portiones remisit; et cuncti inter-
missa superioribus temporibus in legitimum ordinem
restituit, cura habita, ut ex more constituta prae-
stentur diis ex

19 praescripto; pariter quoque jus suum tribuit
omnibus, quemadmodum Hermes magnus et mag-
nus [maximus]; constituit etiam, ut, qui cum e
militantibus, tum ex aliis diversas

20 partes in turbatarum rerum temporibus am-
plexis, erant reversi, reduces manerent in suis
bonis; providit tamen quoque ut mitterentur

copiae equestres et pedestres, et naves, ad eos,
 qui
 21 aggressi erant *Ægyptum* mari terraque, sustinens
 impensas pecuniarias et annonarias magnas, ut
 templa, et ii qui in ea [*Ægypto*] sunt, omnes in
 tuto sint ; cumque etiam
 22 ad Lycopolin esset profectus, in Busirite [nomo]
 sitam, quae erat occupatur et munita ad tolerandam
 obsidionem apparatu copiosiore, et ceteris neces-
 sariis omnibus, quippe e multo
 23 inde tempore parata defectione e sceleratis, qui
 in istam urbem confluxerant, quique in templa,
 et *Ægyptum* incolentes, multa mala perpetrave-
 rant,
 24 obsidendo vallis et fossis et muris eam circum-
 dedit haud contempnendis ; cumque Nilus ingentes
 auctus haberet anno octavo, et inundare
 25 soleret campestria, coercuit [eum], in multis locis
 muniendo ostia amnium, expensa in id opum summa
 haud parva ; et, collocando equites et pedites ad
 custodiam
 26 eorum, et brevi tempore urbem vi expugnavit,
 et sceleratos in ea omnes necavit ; quemadmodum
 Hermes et Horus, Isidis et Osiridis filius, sube-
 gerunt eos, qui in iisdem
 27 locis antea defectionem fecerant ; duces eorum, qui
 defecerant patris tempore, et regionem praedantes,
 et templa [sacrilegio] violantes, Memphin pro-
 fectus, ultus

28 et patrem et suam dignitatem, omnes meritis
poenis affecit, eo tempore, quo accessit ad per-
agenda sollennia suscipiendi regni; remisit quoque
ea, quae

29 in templis debebantur in fiscum usque ad octavum
annum, ad annonae et pecuniae summam haud
exiguam; pariter etiam pretia vestum byssinarum
non exhibitarum in regium, et earum,

30 quae exhibitae erant, expensas in probationem
[faciendas] usque ad eadem tempora; liberavit-
que tempa a constituta artaba in aruram agri
sacri, et vitiferae pariter

31 ad amphoram in aruram; Api et Mnevi multa
donavit, et reliquis sacris animantibus in Ægypto
multo plus quam superiores reges sollicitus de iis
quae ad ea spectant;

32 semper quoque ea, quae ad eorum sepulturam
necessaria sunt, praebendo liberaliter et magnifice,
etiam sumitus in privata [sua] sacra, cum sacrificiis,
et festis, et reliquis more constitutis;

33 et res pretiosas templorum, et Ægypti, servavit
integras, legibus convenienter; et Apieum operibus
suntuosis exstruxit, expensa in illud auri et
argenti,

34 et lapidum pretiosorum, copia haud exigua; et
sacra, et tempa, et aras, exstruxit; et ea, quae
indigebant refectione, sacra tecta praestitit habens
dei benefici in iis,

35 quae ad ea spectant, divinum animum; et, ex

comperto, templa honore praecipuo habita reparavit in suo regno convenienter; pro quibus dederunt ei dii valitudinem, victoriam, potentiam, et alia bona omnia,

36 regno manente ei et liberis in omne tempus; Quod bonum faustumque sit; placuit sacerdotibus templorum per regionem omnium, honores solennes omnes jam solitos

37 *longaero regi Ptolemaeo, dilecto a Phtha, deo Praesenti, munifico, pariter etiam honores parentum ejus, deorum Patris-amantium, et honores avorum, deorum Benefactorum,*

38 *deorum Fratrum, et deorum Servatorum, augere magnifice; et collocare longaevi regis Ptolemaei, dei Praesentis, munifici, simulacrum in unoquoque templo, in loco maxime conspicuo;*

39 *quod appellabitur Ptolemaei, defensoris Ægypti; quo loco juxta stabit praecipuum templi numen, porrigens arma ipsi victricia; eruntque ea [omnia] instructa in modum maxime insignem;*

40 *porro [placuit,] sacerdotes colere imagines religiose ter quotidie, et apponere iis sacrum ornatum, et reliqua ex more fieri solitum praestare, quemadmodum aliis diis, in sacriss,*

41 *et sollennibus; ponere quoque regi Ptolemaeo deo Praesenti, munifico, ex rege Ptolemaeo et regina Arsinoe, diis Patris-amantibus, signum et aediculam*

42 *et collocare in adytis una cum aliis aediculis, et in*

magnis sollennibus, in quibus pompa aedicularum
fiunt, etiam *dei Praesenti, munifici*, aediculam in
pompa

43 ducere; ut vero insignis illa sit, imponi nunc
et in posterum aediculae aurea insignia regis
decem; quibus apponetur clipeus [in
morem]

44 clipei-formium insignium ceterarum aedicularum;
critque in medio illud, quod appellatur insigne
 $\psi\chi\epsilon\tau$; quo circumdatus ingressus est Memphi
. [quando]

45 peracta sunt sollennia suscipiendi regni; ponere
quoque supra tetragono, quod ea regia insignia
includit praedictum insigne regium amuleta aurea
.

46 quod est regis, qui illustravit et superiorem et
inferiorem regionem; et quando quidem trigesimum
diem [mensis] Mesore, quo die natalis regis cele-
bratur, pariterque etiam diem,

47 quo regnum accepit a patre, nomine ejus consecra-
runt in templis, qui utique multorum bonorum
auspicia sunt omnibus, hos dies festos in
templis

48 *Ægypti* in mense; et peragere in iis sacrificia, et
libationes, et reliqua ex more sollennia, quemad-
modum et in ceteris sollennibus; solitas autem
exhibitiones

49 [instituere cum] iis quae praeberti solent in templis;
agere vero festum, et solenne, *longaevo, et dilecto*

*a Phtha, regi Ptolemaeo, deo Praesenti, munifico,
quotannis [per omnem]*

50 *regionem a Kalendis Thoyt per dies quinque;
in quibus quoque coronas gestabunt, peragentes
sacrificia, et reliqua, qua curari fas est; recitare
autem [nomen Ptolemaei]*

51 *et dei Praesentis, munifici, sacerdotes, praeter
cetera nomina deorum, quorum sacerdotium obeunt,
et inserere in omnes formulas, et in*

52 *sacerdotium ejus; licere vero etiam aliis privatis
agere festum, et praedictam aediculam exponi, et
habere apud se*

53 *. quotannis; ut manifestum fiat, quod
Ægyptii amplificant et honorant *deum Praesentem,*
munificum, regem, ut lege constitutum est,
. [et incidere haec]*

54 *in duro lapide, Sacris, et Patriis, et Graecis
litteris; et statuere in unoquoque et prioris et
secundi ordinis [templo].*

IV.—GERMAN TRANSLATION BY DR. W. DRUMANN.¹

1 Als der junge König regierte und die Regierung vom Vater übernahm, der Herr der Königreiche, der preiswürdige, welcher Aegypten und den Dienst der Götter wiederhergestellt,

¹ *Historisch-antiquarische Untersuchungen über Aegypten oder die Inschrift von Rosette*, Königsberg, 1823.

- 2 der gottesfürchtige, der die Feinde überwunden, durch welchen ein neues Leben unter den Menschen begonnen, der Herr der Zeiten von dreissig Jahren, wie Hephaestos der grosse, König, wie Helios
- 3 der grosse König der oberen und unteren Genden, der Sohn der Götter Philopatoren, welchen Hephaestos würdig gefunden, welchem Helios den Sieg gegeben, das lebendige Bild des Zeus, der Sohn des Helios Ptolemäus,
- 4 der ewig lebende, welchen Phtha liebt, im neunten Jahre, als Aetos, der Sohn des Aetos, Priester war Alexanders, und der Götter Soteren, und der Götter Adelphen, und der Götter Evergeten und der Götter Philopatoren und
- 5 des Gottes Epiphanes, des gnadenreichen, als Pyrrha, die Tochter des Philinus, Athlophore der Berenice Evergetis war, Aria, die Tochter des Diogenes, Canephore der Arsinoe Philadelphus, Irene, die Tochter des Ptolemäus, Priesterinn der Arsinoe
- 6 Philopator, am vierten des Monats Xandicus, am achtzehnten des ägyptischen Mechir haben die Hohenpriester, und die Propheten, und die, welche in das Heilgthum gehen, um die Götter zu
- 7 kleiden, und die Pterophoren, und die heiligen Schreiber, und alle andern Priester, welche aus den Tempeln des Landes zum Könige nach Memphis gekommen sind, zu der Feier, als Ptolemäus

8 der ewig lebende, welchen Phtha liebt, der Gott Epiphanes, der gnadenreiche, die Regierung übernahm, welche er von seinem Vater ererbte, sich im Tempel zu Memphis versammelt und an demselben Tage ausgesprochen :

9 da der König Ptolemäus, der ewig lebende, welchen Phtha liebt, der Gott Epiphanes, der gnadenreiche, der Sohn des Königs Ptolemäus und der Königinn Arsinoe, der Götter Philopatoren, den Tempeln

10 und deren Dienern und allen seinen Unterthanen viele Wohlthaten erwiesen, er, ein Gott von einem Gotte und einer Göttin entsprossen, wie Horus, der Sohn der Isis und des Osiris, der Rächer seines Vaters Osiris, und da er, stets

11 den Göttern zu spenden, den Tempeln Einkünfte an Gelde und Getraide zugesichert, und grossen Aufwand nicht gescheut, um Aegypten die Ruhe wieder zugeben, und den vorigen Zustand der Tempel herzustellen,

12 und alle seine Machtfülle zum Heil der Menschen angewandt, und von den in Aegypten bestehenden Staatseinkünften und Steuern einige ganz erlassen, andere vermindert, damit das Volk und alle andern

13 unter seiner Regierung glücklich sein möchten ; da er die Rückstände welche der königliche Schatz in Aegypten und in den andern Theilen des Reichs zu fordern hatte, obgleich sie sehr

beträchtlich waren, erlassen, da er die, welche sich in den Gefängnissen

- 14 befanden, oder seit langer Zeit wegen Vergehen belangt waren, freigesprochen, da er auch befohlen hat, dass den Tempeln ihre Einkünfte, und was jährlich an Getraide und an Gelde
- 15 an sie entrichtet werden muss, ferner der Göttern gebührende Anteil an den Früchten des Weinlandes und der Paradise und an allem andern, was die Götter unter der Regierung seines Vaters erhielten
- 16 verbleiben sollen; da ferner von ihm verfügt ist, dass die Priester nicht mehr an Abgaben entrichten, als den Ansatz bis zum ersten Jahre der Regierung seines Vaters betrug; da er den heiligen Geschlechtern
- 17 die jährliche Schiffahrt nach Alexandrien erlassen, und auch verordnet hat, dass sie keinen Beitrag zur Flotte geben, ferner zwei Drittel der Byssus-Zeuge, welche sie sonst in den Schatz lieferten
- 18 den Tempeln erlassen, auch alles, was in früheren Zeiten abgekommen war nach Herkommen und Recht wieder hergestellt, darauf bedacht, dass den Göttern das Uebliche entrichtet werde,
- 19 wie es sich geziemt, und da er jedem Gerechtigkeit werden lässt, wie Hermes, der grosse und aber grosse; da er auch verfügt hat, dass die Krieger und die andern, welche in den Zeiten der Unruhen
- 20 sich ihm feindlich gezeigt, dann aber zurück gekehrt sind, ihre Besitzungen behalten sollen,

und da er es veranstaltet hat, dass Truppen zu Pferde und zu Fusse und Schiffe gegen die ausgesandt wurden,

21 welche zur See und zu Lande gegen Aegypten heranzogen, und dabei viel Geld und Getraide aufwandte, um die Tempel und alle Einwohner des Landes zu sichern ; da er auch

22 gegen Lycopolis im Gebiete von Busiris auszog, welches besetzt, und eine Belagerung auszuhalten, befestigt, und mit Waffen und mit allen andern Bedürfnissen in Ueberfluss versehen war, weil der Aufstand der Freyler,

23 welchen es zum Sammelplatze diente, und die den Tempeln und den Einwohnern von Aegypten viel Uebel zufügten, schon lange gedauert hatte ;

24 da er vor die Stadt rückte, und sie mit grossen Wällen, Gräben und Castellen umgab, und im achten Jahre, bei einer starken Nilschwelle, bei welcher die Ebenen überschwemmt zu werden

25 pflegen, dem Flusse dadurch Schranken setzte, dass er die Mündungen der Canäle an vielen Orten mit bedeutendem Geldaufwande verstopfte, und Reuterei und Fussvolk zur Bewachung derselben aufstellte,

26 in kurzem die Stadt mit Sturm nahm, und alle Freyler in ihr vernichtete, wie Hermes und Horus, der Sohn der Isis und des Osiris diejenigen überwanden, welche früher in derselben Gegend

27 abgefallen waren ; da er die, welche unter der

Regierung seines Vaters den Aufruhr zuerst erregt, die Umgegend verwüstet und die Tempel beraubt hatten, als er sich nach Memphis begab, alle, wie sie es verdient, bestraft

28 und damit den Vater und seine eigene königliche Würde gerächt hat, zu der Zeit, als er sich dort einfand, um auf geziemende und herkömmliche Art die Regierung zu übernehmen ; da er auch

29 den Tempeln die nicht unbedeutenden Rückstände an Gelde und Getraide, welche der Schatz bis ins achte Jahr zurück von ihnen zu fordern hatte, und den Werth der nicht an den königlichen Schatz gelieferten Byssus-Gewänder

30 und den Werth der Gewänder, welche geliefert, aber bei der Besichtigung nicht genügend gefunden worden, bis zu derselben Zeit zurück erlassen ; da er die Tempel von der rückständigen Artabe von einem Acker Getraideland und eben so von der Lieferung eines Fasses

31 von einem Acker Weinland freigesprochen ; da er Apis und Mnevis und den andern heiligen Thieren in Aegypten vieles geschenkt, und für alles, was sie betrifft, stets weit mehr besorgt, als die Könige

32 vor ihm, mit ausgezeichneter Freigebigkeit gewährt, was sowohl ihr Begräbniss als die ihnen geweihten Tempel mit den Opfern, festlichen Versammlungen und andern Gebräuchen erfordern ;

33 da er alles worauf die Ehre und das Ansehen der Tempel in Aegypten beruhet, wie es sein soll,

unverändert gelassen, und den Tempel des Apis durch prachtvolle Gebäude erweitert, wozu er eine grosse Menge von Gold und Silber

34 und Edelsteinen verwandt ; da er Tempel, Capellen und Altäre errichtet, und die, welche eine Ausbeserung bedurften, wiederhergestellt, wo es das Göttliche gilt, von den Gesinnungen eines wohlthätigen Gottes

35 beseelt ; da er überdiess, nachdem er sich darüber berichten lassen, die Tempel während seiner Regierung wieder mit Kostbarkeiten versehen, wie es sich geziemt, wofür ihm die Götter Gesundheit, Sieg, Stärke und alles andere Gute gegeben.

36 und das Reich ihm und seinen Kindern für alle Zeiten bleibt : so haben die Priester aller Tempel des Landes beschlossen,—mögen die Götter es segnen—zu der [Ehre] welche bisher

37 dem ewig lebenden Könige Ptolemäus, welchen Phtha liebt, dem Gotte Epiphanes, dem gnadenreichen, und eben so zu der, welche seinen Eltern, den Göttern Philopatoren, und seinen Grosseltern, den Göttern Evergeten

38 und den Göttern Adelphen, und den Göttern Soteren erwiesen ist, viel grössere Ehrenerweisungen hinzuzufügen : dem ewig lebenden Könige, Ptolemäus, dem Gotte Epiphanes, dem gnadenreichen, in jedem Tempel, da, wo sie am meiste gesehen werden kann, eine Statue zu errichten,

39 welche die Statue des Ptolemäus, des Rächers von

Aegypten genannt werden, und neben welcher die Hauptgottheit des Tempels stehen soll, ihm die Siegeswaffe reichend, welches auf eine [angemessene] Art

40 auszuführen ist; drei Mal des Tages sollen die Priester vor diesen Bildern den heiligen Dienst verrichten, und ihnen den heiligen Schmuck anlegen, und auch übrigens an den [hohen] Festen vollbringen, was zu Ehren der andern Götter
41 eingeführt ist; auch soll dem Könige Ptolemäus, dem Gotte Epiphanes, dem gnadenreichen, dem Sohne des Königs Ptolemäus und der Königin Arsinoe, der Götter Philopatoren, in [jedem] Tempel ein Bild und eine Capelle von Gold
42 geweiht und mit den übrigen Capellen in den Heilighümern aufgestellt, und an den grossen Festen, an welchen die Aufzüge mit den Capellen gebräuchlich sind, auch die des Gottes Epiphanes, des gnadenreichen, umhergetragen
43 werden; damit sie jetzt und in Zukunft kenntlich sei, sollen die zehn goldenen Diademe des Königs auf der Capelle liegen, und eine Schlange hinzugefügt werden
44 [entsprechend] der schlangenförmigen Diademe auf den andern Capellen; in der Mitte derselben soll dass Diadem liegen, welches Pschent genannt wird, und welches der König trug als er in [den Tempel zu] Memphis einzog,
45 um unter den herkömmlichen Gebräuchen die

Regierung zu übernehmen ; auf dem Vierecke, welches die Diademe umgibt, soll man, neben dem vorhergenannten Diadem goldene Amulete an bringen, [mit der Inschrift :]

46 dieses ist dem Könige geweiht, welcher das obere und untere Land durch Wohlthaten verherrlicht hat ; und wie es bereits in den Tempeln eingeführt ist, dass der dreissigste Tag des Mesori, an welchem das Geburtsfest des Königs gefeiert wird, und eben so — — —

47 an welchem er die Regierung vom Vater erbte, nach dem Könige benannt werden, weil sie allen viel Gutes gebracht haben, so soll man diese in den Tempeln

48 Aegyptens, jeden in seinem Monat, als Feste feiern, und an diesen Tagen Brand- und Trankopfer bringen, und alles andere beobachten, was an den übrigen Festen gebräuchlich ist, und die Gaben [durch die Priester]

49 in den Tempeln überreichen ; auch soll man dem ewig lebenden, welchen Phtha liebt, dem Könige Ptolemäus, dem Gotte Epiphanes, dem gnadereichen, jährlich in feierlicher Versammlung ein Fest begeben

50 [im ganzen] Lande, vom Neumonde des Thoth an fünf Tage hindurch, an welchen diejenigen, welche Brand- und Trankopfer bringen, und die übrigen heiligen Gebräuche beobachten, sich bekränzen sollen ; nennen soll man sie

51 ausser nach dem Namen der andern Götter, deren Priester sie sind, nach dem Gotte Epiphanes, dem gnadenreichen, und in alle Beschlüsse, und in die — — —

52 soll der Name seiner Priester aufgenommen werden ; es soll auch den andern, welche nicht Priester sind, erlaubt sein, das Fest zu feiern und die erwähnte Capelle aufzustellen, und sie zu besitzen [zu dieser]

53 jährlichen [Feier]. Damit kund werde, warum die Aegyptier verherrlichen und ehren den Gott Epiphanes, den gnadenreichen, den König, wie es gebräuchlich ist, so soll [dieser Beschluss auf ein Denkmal von

54 schwarzem,] hartem Stein in heiliger, in der Landes- und in griechischer Schrift [eingegraben, und das Denkmal in jedem Tempel] vom ersten und zweiten Range aufgestellt werden.

V.—ITALIAN TRANSLATION BY FRANCESCO RICARDI.¹

(1) Mentre regnava il giovane, erede del regno del Padre, già Signore de' Regi, il glorioso Direttore dell'Egitto, e delle cose concernenti (2) i Dei clementi, il Vincitore degli emuli, il Riformatore de' costumi degli

¹ Compimento e traduzione della Parte Greca et Geroglifica della Pietra di Rosetta col catalogo di tutti i geroglifici spiegati in Italiano. Genova, MDCCXXXIII.

uomini, il sovrano dei 30 Nomi (*Kyrios triakonta Etéridón*, Princeps triginta sodalitatum. Fa-Roe, Faraone, Capo o Bocca dei 30 Regni o Nomi), come il grande Osiri (Ephaistos) il Re, che simile al Sole (3) è il sommo Rè dell' alte, e basse regioni, il nipote dei Divi Filopatori, quello che Osiri istruì, ed ebbe in dono dal Sole la vittoria, l'immagine vivente di Giove, il figlio del Sole, l'immortal Tolomeo, (4) amato da Phtha (Oro), nel nono anno del sacerdote Aeto figlio di Alessandro e dei Divi Soteri, Divi Adelfi, Divi Euergeti, Divi Filopatori (5) e del Divo illustre, e gentile atleta, di Berenice figlia di Euergete, di Pirro figlia Caneforo, di Arsinoe figlia di Filadelfo, di Areia figlia di Diogene, della Sacerdotessa Arsinoe figlia di Filopatore, di Irene figlia (6) di Tolomeo, essendo il quarto giorno del mese Zandico, ed il dieciotto del egizio di Mecheir, gli Archieri, i Profeti, quei ch' entrano nell' adito de' tempj per l'abbigliamento dei (7) Divi, i Pterofori, gli Ierogrammati, et tutti i Sacerdoti, che dagli altri tempi dello stato intervennero in Menfi presso il Re alla Panegiri per l'assunzione all' ereditario (8) regno dell' immortal Tolomeo amato da Oro, Divo illustre, e benefico ; Essendosi in quest' oggi radunati nel tempio di Menfi detto hanno : (9) Essendo che il Re Tolomeo immortale, ed amato da Oro, il Divo illustre e benefico, il figlio del Re Tolomeo, e della Regina Arsinoe, Divi Filopatori fece moltissimi benefici a tempj, a (10) quelli che vi stanno, ed a tutti i suoi sudditi, essendo egli Divo figlio di Divo e di Diva come Oro figlio

d'Isire e di Osiri il quale prestò ajuto ad Osiri suo Padre, ed essendo Egli per inclinazione (11) benefico, ristabilì l' entrate de' tempj in grano, e in danaro, fece molte spese di proprio per rendere il ben essere all' Egitto, e ristorare i tempj, (12) e per quanto potè fu cordiale, e benefico con tutti, in modo che dell' entrate, e delle imposizioni esistenti in Egitto alcune tolse del tutto, ed altre ne diminuì acciò che il popolo e gli altri tutti fossero nell' (13) abbondanza durante il suo Regno rilasciò i debiti domaniali di quei ch' erano in Egitto e nel resto de' suoi stati, che pur erano molti in quantità, e quelli ch' erano detenuti nelle prigioni, (14) o da lungo tempo prevenuti liberò dalle accuse; Comandò altresì che le entrate de' tempj, che loro si pagavano ogni anno in grano, (15) ed in danaro, come anche le porzioni dovute ai Dei per le terre vineate, giardini, ed altri beni, che sotto il Regno di suo padre si davano ai Dei, (16) fossero mantenute nei Paesi, nè volle, che i tempj pagassero più alcuna imposizione di quelle, che erano state ordinate fin dal primo anno del Regno di suo padre; liberò le persone (17) addette ai tempi dall' obbligo dell' annuo viaggio, che dovevano far per acqua in Alessandria, nè volle che più si facesse la percezione del dritto di navigazione; Divise poi in due parti le imposizioni demaniali, che si pagavano nei tempj per i veli (18) di bisso, e la parte conservata ridusse in seguito al ordine, e fissazione conveniente, stimando che ciò, che si pagava ai Dei fosse (19) sufficiente; Infine rese a tutti giustizia, come aveva fatto Ermete

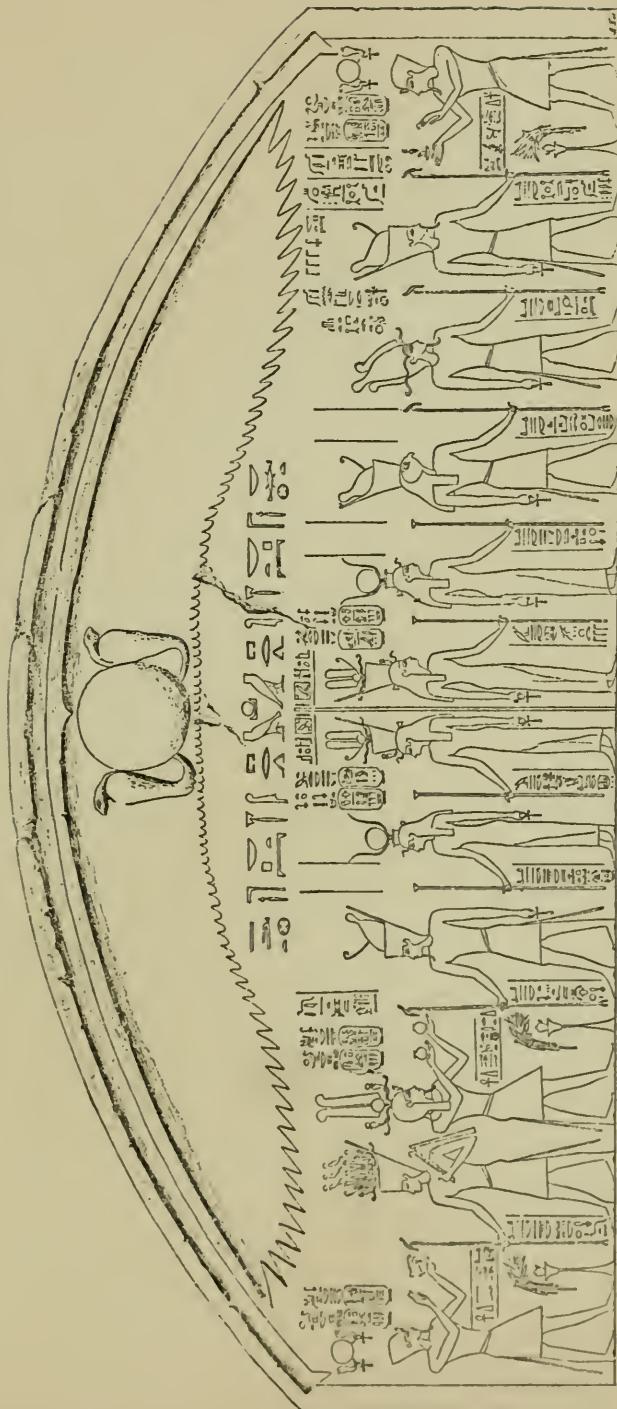
Trimegisto (il sommo Osiri). Diede parimente l'ordine che quelli, i quali disertavano dai combattimenti, e gli altri ch'essendo esiliati per causa di opinione si ripatriavano (20) in tempo di tumulto dovessero ritenersi nei loro possessi; Ebbe altresì la precauzione di spedire armate di cavalleria, d'Infanteria, e di navi contro quelli, che venivano (21) in Egitto per mare, e per terra sopportando egli per questo gravi spese in danaro, ed in grano, e ciò appunto per mantenere in sicurezza i tempj ed i loro in servienti; In fatti essendosi egli infiltrato (22) in Licopoli Città del nomo Busirite, la quale era cinta di muri, e fossi, e ben provvista di munizioni da guerra per sostenere un assedio, (23) nel cui territorio già da lungo tempo si erano radunati molti forestieri e molta gente malvaggia, che occupavano i tempj, ed avevano fatto grandi mali agli abitanti dell'Egitto, Egli avendo posto (24) argini muri, fossi smisurati contro di essa, la circondò, ed avendo nell'ottavo anno fatto elevare più del consueto ne' compi l'inondazione del Nilo, (25) col rinserrare le acque da molte parti, e chiudere le bocche de' fiumi, per cui spese grandi somme di denaro, ed avendo ben guernite queste opere militari con cavalieri, e pedoni per difenderle, (26) in breve tempo soggiogò la Città, ed i malvagi, che vi erano, distrusse, come avevano fatto Ermete, ed Oro figlio d'Iside e di Osiri; Prese in prima tutti i ribelli, che erano negli stessi (27) luoghi e separati quelli di essi, che si erano sollevati contro di suo Padre, che avevano danneggiato il paese e vilipesi i tempj, giunto

in Menfi per vendicare il torto (28) fatto al Padre, ed al suo regno tutti debitamente castigò; Fu allora che venne introdotto l'uso di pagare le debite regalie all'assunzione del regno; Rilasciò egualmente ai (29) tempj, ciò che dovevano al regio demanio da otto anni, sia di grano che di danaro, somma non indifferente, come pure il non pagato valore de' veli di bisso, (30) ed il tributo che si doveva pagare per la visita, ed esatto fino a que' tempj; liberò pure i tempj dal dazio di misurazione per l'aratura delle terre sacre, e delle vigne, come anche dal (31) vaso, che si dava per l'aratura; Fece dei grandi donativi ad Api, ed a Mnevi, ed a tutti gli altri animali sacri dell' Egitto molto più del precedenti Re, dandosi sempre premura di far per essi ciò ch'era conveniente, (32) regolando molto, e generosamente; perciò ch'era decoroso per le loro tombe, fece fare nei loro tempj dei sacrificj, e delle panegiri, e tutte le funzioni legali; (33) Mantenne a norma delle leggi l'onore de' tempj in tutto il paese dell' Egitto; Adornò il Santuario di Api con opere suntuose, dando per questo grandi somme d' oro, d'argento, (34) e di pietre preziose; Infine fabbricò tempj, tempietti ed are, provvide a quanto vi mancava di vasi, e suppelletili, avendo il pensare di un Divo benefico (35) nel perscrutare il volere divino; Rinnevò le cose più pregievoli dei tempj durante il suo regno, in modo il più decente; ed in compenso di tutto ciò, i Dei gli accordarono, salute, vittoria, e potenza, e tutti gli altri beni utili (36) all'amministrazione del regno, che restar deve a lui, ed a

suoi figliuoli per tutto il tempo avvenire con buon successo ; Pertanto è sembrato ai Sacerdoti di tutti i tempj dello stato di rendere i debiti onori (37) all' immortale Re Tolomeo, amato da Oro, al Divo illustre, benefico, ed anche quelli tributati ai suoi genitori i Divi Filopatori, de' suoi antenati i Divi Euergeti, (38) i Divi Adelfi, i Divi Soteri, e di aumentarli grandemente, ponendo un' immagine (sic) dell' immortale Re Tolomeo Divo illustre, benefico in ogni tempio, e nel luogo il più cospicuo, (39) La quale si dirà quella di Tolomeo il Protettore dell' Egitto, che si porrà a lato del Dio patrono del Tempio, dando ad esse l' insegnà di vincitore, e questa imagine sarà fatta ad imitazione delle sue proprie fattezze, e maniere ; (40) Ed i Sacerdoti dovranno venerarla tre volte al giorno, porle il sacro abbigliamento, e farle le altre legalità come agli altri Dei (41) ne' giorni festivi, e nelle panegiri ; Infine si dovrà costrurre al Re Tolomeo Divo illustre, benefico, figlio del Re Tolomeo, e della Regina Arsinoe Divi Filopatori un imagine, ed un tempietto d'oro in ciascun (42) Tempio, e deporlo negl' aditi cogl' altri tempietti, poi nelle grandi panegiri, quando si farà la sortita de' tempietti, si farà uscire anche quello del Divo illustre, e benefico, (43) affine si pubblichi ora, e per il tempo avvenire, che si sono sovrapposte al suo tempietto le dieci reali insegnè d' oro del Re, à quali si è aggiunto l'aspide, come a tutte le altre regie imagini, (44) decorate di aspide ne' tempietti degli altri tempj, ed in mezzo a queste insegnè si porrà il così detto regio Pschent (Pe suet, Manto), di

cui era cinto, quando entrò nel tempio di Menfi per la celebrazione (45) delle legali ceremonie alla sua assunzione al regno, e sul quadrato in giro alle regie insegne ; e sotto il detto regio manto si porranno il filateri (bende) d' oro, come all' altre insegne dei Divi, perchè (46) queste sono le insegne del Re, che rende celebre l' alta, e bassa regione ; Quindi il giorno trenta di questo mese di Mesore, in cui si fa la festa del giorno onomastico del Re, e come anche quell' in cui si solennizza la festa del giorno (47) che ricevè il regno dal Padre, questi giorni saranno riputati celebri nei tempj, come apportatori di molti beni a tutti, e di questi giorni se ne farà la festa, e le panegiri ogni mese a vicenda nei tempj, che sono in Egitto, (48) e vi si eseguiranno sacrificj, e libazioni, e tutte le altre ceremonie legali, come nell' altre panegiri, e dando le occorrenti obblazioni ai Sacerdoti, che verranno (49) nei tempi a celebrare le festa, e la panegiri all' immortale, amato da Oro, il Re Tolomeo Divo illustre, benefico annualmente tanto nell' alta, che nella bassa (50) regione, dalla neomenia fino al giorno quinto del mese di Thoth, ne' quali giorni dai Stenefori, mentre essi faranno i sacrificj, e le libazioni, e le altre ceremonie legali, saranno salutati i Sacerdoti del tempietto dell' immortale Re, (51) e Divo illustre, benefico a preferenza di quelli de' tempietti degli altri Divi, che furono santificati, e saranno essi distinti in tutti i crisma, e nell' altre visibili ceremonie convenevoli alla di lui (52) santificazione ; Sarà pure permesso agli altri particolari di farne la festa, di farsi fare il tempietto,

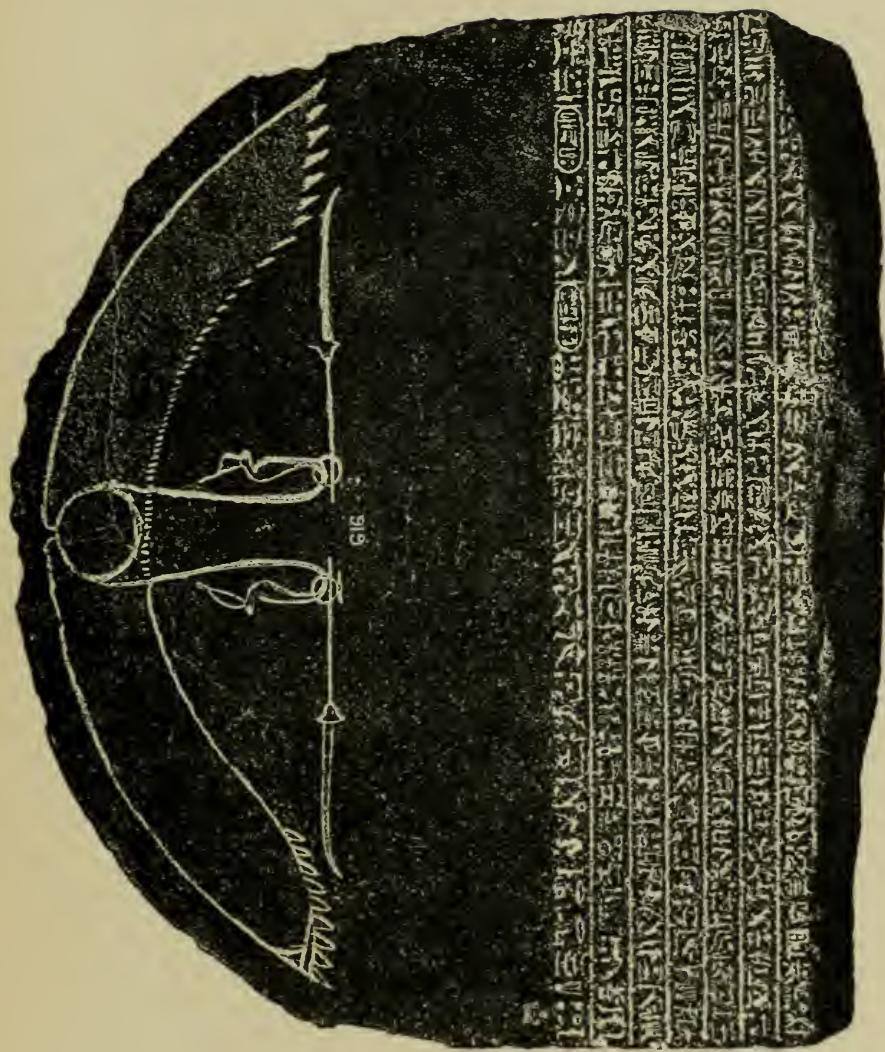
e di avere presso di loro i Ministri per l'esecuzione delle convenienti legalità ne' giorni festivi, (53) che occorrono nell' anno festivo, affinchè si sappia per qual motivo gli Egizii celebrano, e venerano il Divo illustre, il benefico Re, essendo così prescritto dalla legge; Perciò questo decreto sarà scolpito su di uno stele di pietra nerissima (54) in caratteri sacri, nazionali, e greci e sarà posto nel primarj, e secondarj tempj (sic) di tutti i Dei.



Sculptured ornamentation of the Stele of Pithom.

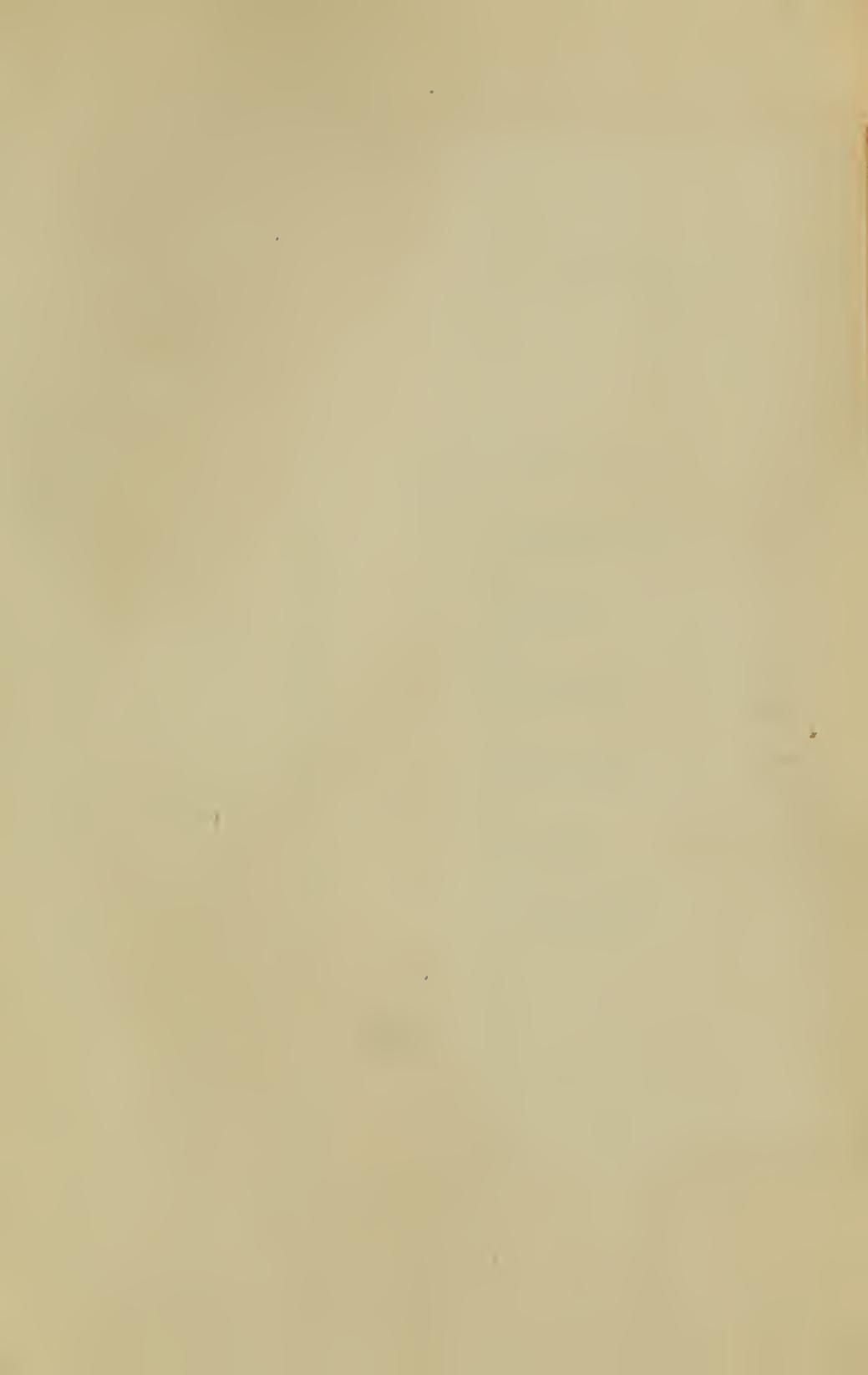


Sculptured ornamentation of the Stele of Mendes.



Upper portion of a Stele of Ptolemy II. (?)

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